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The Cheyenne and Arapahoe sword.

Cantonment, Okla.

1900-

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Volume 1

1900

The Cheyenne and Arapahoe Sword.

VOL.I.

February 1, 1900

NO.1.

"Ye shall know the truth, and the truth shall make you free."

The wise Man says, "Of making many books there is no end." The aphorism is more effective at the present time than in the day it was first spoken. Books and periodicals have multiplied until there is no end. Few of the number are born to live, but many to die. All that have a God given mission will live till it is fulfilled. The Sword comes to fill a niche left unoccupied. Our mission is to engage the giant, Goliath, called SIN in our day, in battle.

He may deride us on account of our size but the Lord JEHOVAH is our GOD and our weapon is more powerful than the sling and stone of the little shepherd boy.

It is the Sword of the Spirit,

the word of GOD, which is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

We ask no apology for our appearance. We ask no subscription price. We do not ask you to read our advertisements, but we ask you to get all the good out of us you can and then to send us to your neighbor.

*O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there; To worship rightly is to love each other;
Each smile a hymn, each kindly word a prayer. Whittier.*

THE CHEYENNE and ARAPAHOE SWORD.

"Whosoever shall call upon the name of the Lord shall be saved."

CHEYENNE.

The Lord's Prayer,

Ehan heamă zēvatto. Zemaheo-natamens nivéhestoz. Ninit-hástow zemanhóoenon'. Niõxce-tanótoz zesshóneá zethóevă hapo heamă zehesso. Nimezemeno hizešēva, ōešēvă nātāman. Wōnanomevemenō nātathavsevoctastonanoz, hapo zehešewōnanomossanez zeoxchathāvsevoeozēē. Nivēwōnoa-owēmeno hāvseva, otā wostanevšemenō havsevstxui. Ze-hēs-heszowetto ohātamahestoz, vehonstanoves-toz, nā wohó-yo-evatamaestoz, aenetto. Amen.

PSALM 103.v. 8—11.

8. Zenithász éšivaz-taeon evē na chóevazta zepévaez; essaa-nehes-taha, na eo-etāma hešivaztastowā.

9. Eoxksaa-aene-vehóssanhé na mato emessaa-aen-stahat'sanen.

10. Nissaanexowōtaen zehexow-havsevawoz; na mato nissaa-nexowó-ēahen zehexowstaz nst-havsevan.

11. Tass zeheš-hatāšx-wóēseve hessenhásto nā ónxsowon, otā nhēs nieše-asseta-nomoenon nsthavse voētastonan.

ARAPAHOE

The Lord's Prayer.

Hēsanānīn hixcēbbē ziākin. Hēnīšihīt haawū nēnnebēnā. Hetēteheit nāaxā'; hātnešitāt-tīnī' bītaawū'hingēsā hixcēbbē. Cihībīneie nūhū' tīšīnī' hībīzīnī-tanā hēyawūšīnī. Nā cihīqou-tēnnāwūneie nawōwōxxūtātīnīnā nūhū'nīš bēbīzenawūnezi' hīnī' nī wōwōxxūheiez'. Nā cibēyixahēie hīnī'nīt wōwōxxūtātīnī, wōēz cihāinnānīheie hēta hāhākēnīnā'; tāhābē nihēnehīn hānāūt hētēheit nā hānūt hēzē' nāazā', nā hānāūt hēzē' nāhāttē, tēcaanīhī'. Nēēsā.

Acts 17. 22, 25.

22. Nā Paul nēziākuūt nēheize' hēcaātayānī' Mars, nā hēhēxk, nēnēnīnē hēnīhītehīnā Athens, bēnīl-ēcāwō nāxeihī' hānāūt hēyahūhē hīhaawū cēbīxānē hēbē tēbīnā.

23. Tāhācēbisenā hētēbihi, nā tāhānahātawō hēbētenitātīnīnā, nīhībīitīnā cēēibēs nīhīwōzanīssē yīšihī'; cēnēnanēhit Bētēt.

Nēhē' hīzēnī' hīcēnan hawō-ātanānīnā bīš heitawūnēzēzē.

THE CHEYENNE and ARAPAHOE SWORD.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE SWORD,

Published Monthly By

S. K. MOSIMAN.

In The Interest Of The
MENNONITE MISSION

CANTONMENT, OKLA.

Ella Stander writes from Carlisle that she had a severe attack of homesickness but since she is better, Carlisle is a nice place to be. She says she has not forgotten her Lord whom she learned to love and to serve at the mission. Our prayers are with her.

Thomas Todd is at Middletown, O. He is going to school and is making fine progress.

Mary Todd is still at White-water, Kansas, learning much that will be of help to her in the future.

Philip Rabbit is at Carlisle and is doing well.

John Wolschief has written an encouraging letter from Chilocco to his mother. It is always a

good sign when a young man is faithful to his mother.

Rev. Petter intends to move his church down near to his home; that is where it ought to be, and we hope it can be done soon.

The Mission Board will build a chapel for Rev. Funk and his Arapahoes. We would like to see it located at Cantonment.

Dr. Doty, the Government physician, now makes weekly calls at the school.

Rev. Petter baptized Mr. and Mrs. Walking Stone on Sunday January, 20.

Rev. Funk held a successful series of meetings at Glenwood, as a result a Sunday School has been organized.

We hear that the Indians are to go to Darlington to receive their semi-annual payment of interest money on Feb., 11. The pernicious, demoralizing, barbarous custom of having the Indians drive to the agency, seventy-five to one-hundred miles, in the midst of winter still prevails. Let it be abolished.

THE CHEYENNE and ARAPAHOE SWORD.

"We wait for light, but behold obscurity: for brightness, but we walk in darkness."

The last report of the Commissioner of Indian Affairs shows that, during the year 1898, there were on the rolls of the Indian schools 24,325 pupils, with an average attendance of 19,915, an increase in attendance of 1,239 over the previous year. The great majority are in the regular government schools, 198,99; there are 2,999 in the contract schools, 315 in public schools, 897 in mission boarding schools, and 215 in mission day schools. There has been an increase of pupils in mission boarding schools of 84 and in mission day schools an increase of 128 over the past year. As for as reported religious denominations have expended \$230,955.00 for educational purposes, and \$117,565.00 for church work.

There are 2069 Cheyennes and 1011 Arapahoes living on this agency. The Cheyennes have decreased by 20, the Arapahoes increased by 6. There are 1,349 Cheyennes on the Tongue River Agency, Montana, and 56, on the Pine Ridge Agency, S. Dakota; the whole number of Cheyennes is 3,474, an increase of 106 over

last report. In Wyoming, on the Shoshone Agency, there are 829 Arapahoes, making the whole number of Arapahoes 1840, an increase of 20.

The Mennonite Mission school had 60 pupils on the rolls last quarter. The average attendance was 56. Not one child has been kept out on account of sickness.

Our school boys do the work on this little paper; although it is not perfect, it is not a bad beginning. The appearance of the first page is due to a lack of type, and not to ignorance. If you would like to encourage the boys in their work and note the progress they make, send us stamps or money to pay postage and the little paper will be mailed to your address.

The Cheyenne and Arapahoe which appears in the paper is from the translations of Rev. Petter and Funk respectively.

On our mission field the Lord is praised daily in five languages, and according to the Scripture we all go to the same heaven.

The Cheyenne and Arapahoe SWORD.

VOL. I.

March 1, 1900

NO. 2.

"Ye shall know the truth, and the truth shall make you free."

Industrial Education is the hobby of the age. In the universities of the land it manifests itself in the extra opportunities offered to those who wish to specialize, while our colleges, academies and even high schools are aping them, being imbued with the same spirit. New Institutions, founded on the industrial idea are springing up all over our land. Many educators, in order to keep up with the procession have mounted a steed which proved to be a wooden horse. A wooden horse is a good thing, but it belongs to the nursery.

If needed anywhere, Industrial Education is needed in the Indian schools. But even here there is danger that principle will be sacrificed to a craze. Let it be remembered that to teach a child how to do a thing will not make him want it; to teach an

Indian how to build a house will not make him want a house, nor to live in a house; that to teach him how to farm will not make a farmer out of him. Therefore industrial education ought not to be the end of our aim, but it should be the means to an end. Let it be used to create a healthy desire for the necessities and comforts of life, to stimulate ambition, to promote self-reliance and to produce a respect for the man who earns his daily bread by the sweat of his brow. Let it be remembered that education will not make men! that it will not make character. The country is overstocked with educated loafers, beings — not men — who think the world owes them a living. The crying need is for MEN, — be their color white, red, or black, — men who by their life honor the God who gave them the breath of life.

"Whoever shall call upon the name of the Lord shall be saved."

CHEYENNE.

Psalm 23.

1. Zenithász naene-etamis-towenoz, owahe nazsaa-hoe-maztō.

2. Tass naōxce-owšemanē zešekooez; tass naōxce-neeva-ozēa zeheš-hekoomoeāz.

3. Epevomoxtaman namāt-ssooma; naōxce-neevaozea mēo zexanowewostane-heves-towez hevetowā.

4. Hēhé! homāssowetto tass naamēn zexoweooēsta nāestoz zévēeto namessaaēto owāhe hávs; otā nit' sēveoxzemē stōto nahésztahao.

5. Ninista-exan taxemesses-toz maeto naveameo; name-kon niveščen'cmowe ams-ceva; napevctanctoz ehe-eot-tomohen.

6. Onissyometto pevezestatoz nā šivaztastoz nazhóeoe óeševā zēwostanehevetto; nā na-ze-evhāēmās zenitháziss hemhá-yon aēnetto.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.

ARAPAHOE.

Psalm. 90.

1. Hixcbbbenēnihenehin, nenēnīn hētaha hīnētīn cīzihi hānaūt hēncixāyēhi'i.

2. Hāna hahānīhi hīhīhāwū' cīhīhīšixahuna, wōēz nihīnīze-nāw bītaawū' nā hīsihi' kakanā cīhīhīzīhi' tēcaanihi yīs'ihi' tēcaanihi, nenēnin Bete.

3. Nīnēna hīnen yīsihi nēna-nahīt; nā nīhin, hīnēse, tēyā-nahaā hēnehītehīni hīneni'

4. Betetax-betētossa cecini' nanāhātawūneni' wōtī tihīisīni' hesou hicawōū', nā wōtī hānayāhāzēhi tece'i.

5. Našīxahati wōtī hīhīi' nāa-wūū, nēzihizi nackahut; nax-ku-seic nēzihizi woxuna nū-hū' nībīsīōhu'

6. Naxkuseic nībīsīōhu, nā nīsiōhu; hizōnihi nītawqhūnū' nanīwozīni'.

7. Nenīz nenanihi hatašinihi-tīt, nā hīhīzi' hazaxanihīt nān-ātō-beit.

8. Nanēnin hecīnīnenāwū nanitātina hezeēcin, hitībinē woxxutatīnītana hētānahāz hataxebiā.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE SWORD.

Published Monthly By

S. K. MOSIMAN.

In The Interest Of The
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CANTONMENT, OKLA. T.

Printers { James Flint.
 { Edwin Raven.

In Memoriam.

Minnie Arrow passed to her rest on Feb. 18, after a two months illness. Minnie first attended the Mission School in 1884, where she found her Savior and was baptized in the spring of 1897. She was married to Henry Minthorn, an educated Pawnee, in 1898. A two months old child survives her. She was buried on Feb. 19. As Bro. Funk had gone to Darlington, Bro. Petter conducted the funeral service, speaking from John, C. 11.

Ths boys rejoice that wood-sawing with cross-cut saws is at an end at the mission school

The superintendent promised them a circular saw from the

proceeds of the cotton patch. As the gross receipts amounted to \$65.00 there was a balance large enough after the saw was purchased to pay a man to bring his horse-power to run the saw. Probably next year a power can be purchased.

All the Indians who have met our new agent, Major G. W. H. Stouch speak of him in the highest terms. They say he is kind and affable. An Indian may appear irresponsible and indifferent to all kindness, but the human heart has sympathetic cords, though it be in the bosom of the most stoical of Indians.

Rev. Eld of the Methodist Church preaches at the Government school on the third sabbath of each month.

Now is the time for the Indians to begin to think about their gardens. Potatoes, onions, radishes, and many other vegetables may be planted in March. Save some of the money yon have just received and buy seeds, it will pay you.

"We wait for light, but behold obscurity; for brightness, but we walk in darkness"

According to the report of the Commissioner of Indian Affairs, the Indian population of the United States, exclusive of Alaska, is 262,351. Only 40,187 are able to read English leaving more than 200,000 who can neither read nor speak English. There are 28,351 Christian Indians, 257 male and 109 female missionaries are working for the salvation of the Indian.

It is reported that Corndropper, former Chief of the Osage tribe, recently sold his daughter, Mary Corndropper, for the third time to the highest bidder. The price paid for her was 300 ponies. Once before she sold for 400 ponies, but she ran away from her former husbands. We know of some girls that have been traded off for from three to twenty ponies. Of course the Indian way of putting it, is that the young man loves his bride so much that he gives a present to the father. But we know that the price paid is more frequently commensurate with the greed of the father, than it is an index

of the love of the young man. A man is low down in the scale of humanity when he can barter away his own children like chattel.

Efforts at Indian education date to the pre-revolutionary period, and Indians were maintained at the College of William and Mary shortly after 1692. The Continental Congress in 1775 passed a bill appropriating \$500.00 for the education of Indian youths. In 1794 the first Indian treaty in which any form of education was mentioned was made with the Oneida, Tuscaro, and Stockbridge Indians. It provided that the United States should employ one or two persons to keep in repair certain mills which were to be built for the Indians, and to "instruct some young men of the Three Nations in the arts of the miller and sawer".

Small Pox has been raging among many tribes of Indians. For a time this agency was threatened, but it seems that the greatest danger is past,

**MISSING
ISSUE(S)**

The Cheyenne and Arapahoe Sword.

VOL. I.

MAY I. 1900.

NO. 4.

"Ye shall know the truth, and the truth shall make you free."

A Word To The Indians.

We admire the hospitality of an Indian who will share his last morsel with a friend, that is when his hospitality flows from a generous heart. But we despise the hospitality that flows from false pride.

One of the traditional customs kept from dying a natural death by false pride and mistaken ideas of hospitality is intertribal visitation. It is as a millstone around the neck of every progressive Indian.

We believe in visiting. We believe in having friends. We believe in making new friends. We believe in seeing as much of the world as we can. We would not keep a single Indian back from visiting his friends. But we do not believe in intertribal visiting. It may

have been all right in the days when the Indian was a hunter but those days are past and gone never to return. Conditions have changed. You must provide for your wife and your children in some other way.

Now, when you ought to make your garden, plant your potatoes, and your corn so that your wife and children will not need to beg or starve, you are preparing to entertain the Osages, Otoes, Poncas, Kiowas, etc. You must show your hospitality? Stop to think if these people really are your friends. Who are they? What do they come for? By far the greater number of them are such who are too lazy to work, too lazy to provide for their family. They think it is easier to come to you and have you

"We know that we have passed from death unto life, because we love the brethren"

to feed them. They want your ponies, your clothing, your moccasins; they want everything you have that they can get. And to get it, they will sing for you, dance for you, tell stories for you; in fact they will do anything for you, but work. Man! is it right that you should provide for these loafers? That you should take the last morsel from your wife and child and share it with a man who ought to starve? Do you not owe your first duty to yourself and to your family? Throw off these false ideas of hospitality. Take pride in providing for yourself and family. Lock your doors to these parasites; send them word to stay at home and take care of their families, and you will be the greatest benefactor to your people, and your children will rise up and call you blessed.

Not tomorrow, but today, calls for the best that is in us. Life is made up of daily performances. Do your best.

The First Thought.

Matt. 6: 31, 33.

"Let your first thought in the morning be of Jesus", was what my teacher used to tell me," said a little school-girl who was not good, but was watching and trusting her Master day by day, and growing more like Him all could see.

"My first thought was 'Where is my lost trunk?'" said her room-mate who had little sympathy with her for she served the other master.

We might not all like to tell what our first thought was this morning; may be with many it was, "will I be too late for breakfast?"

Our Father speaks often of the first things. We are to seek Him first. We are to bring to Him the first fruits. The first day of the week is His. The first days of our life are His, for He tells us "except ye become as little children, ye shall not enter into the kingdom of heaven." But He tells

"Whosoever shall call upon the name of the Lord shall be saved."

us never to put ourselves first.

In a friend's room I used to see a motto: "God First." Let us engrave it upon the walls of our hearts. And as we start out in the day for Jesus let us not take one step thinking of my clothes, my food, or my work, but let it first be — my Lord. If He takes possession of our hearts and minds in the early morning, living and working for Him will follow easily. You know it is easier to hold the door against some one than it is to put them out and shut the door. So if Jesus is in our thoughts and hearts first then He can hold the door against the Enemy and the day will be much happier than if the Enemy gets in and holds the door.

"But I am already thinking about something else," say some one who has tried it. Then before you sleep ask Him who sends the angels to watch around your bed to also keep your thoughts in Christ Jesus, and the first thoughts will become the

most precious of the day.

Do this and you will grow, just as the flower that opens at the bidding of the sunshine and drinks in the morning dew. And as you grow let the first thought grow. Let it become a longer look and waiting upon Him. Do not let the subtle Enemy make you believe that now you are strong and no longer need the early morning presence of your Lord. He may say you need rest, or you have so much to do today you can not take time to be alone with Him, you will think while you work.

There are few of us who may hope to do more than that faithful servant of the Lord who regularly spent three hours of the day alone with God, but on the extra busy day said he must more for the added need of grace and strength.

We know Jesus thought while he worked yet He could not do without the early morning hours with God. Can

‡Continued on page 6.‡

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

CHEYENNE.

Matt: 25, 1—13.

1. Ota heamāzevehonstano-
wez émeveševézowaenom
zexematótxu'ss zeheehevess
zistanoeozess he wohokse-nani-
stowewoz zéstathōeowōwōss
mónhetan.

2. Nōhon estōxetanōhōn, na
nōhon eōnonistaehōn.

3. Zeto zeononistass ótax
hewohokse-nanistowewoz es-
fastananowhōn, amsc es'saa-
nono-nen-nowhōn.

4. Zeto zetoxetanoss amsc es-
tanono-nenowhōn hewohokse-
nanistowewoz zistatame-
woss.

5. Zeñxešēhestomaz mon-
hetano, émasōwēenahō na
énāozehōn.

6. Na cit'tāeva én'istočhō
hōxeva, ahāhā! enešhōén
monhetan, tāvenahetōeowā
nixetooxewahō!

7. El māsotcehōn zeto nist-
xewoss zeheehevess, na émas-
sopevana-nōwōewoz hewohok-
se-nanistowewoz.

8. Na-wohokse-nanistc nanoz
eatowaozcsz, hōsz n'mezem-
eno amsc exetowhōnō zetox-

etanozess zeto zeononistass.

9. Essaamomahāohan, tanhā-
oxzeva zeokc-ōxtowōss tata-
ome—oxtowa—wōmotaz,
exestohōn zeononistass.

10. Na zetašesto nōxtow-
amoss monhetan enxhoénchō,
nā zeto zeeše-exaneness es—
taēsevėssewohōn, nā én'np oa-
nenē zistaeše-eszewō.

11. Exne—monestóxho—
énehōn zetohoss zehe-ehevess
ninonsta—nome—vemeno
éxnixehōn.

12. Ota onissyometom nis-
saahene—henowazehem zex-
hestass enxettaewohōn.

13. Nōtowo mahoometō
nissaaahene-enow ešx na ma-
teva zeheōs Zehēhyaetosz
hetan zenstosešhóéns.

—Let God be your guide in
the building of the vessel in
which you expect to cross the
ocean of life and enter eternity
without wreck. Use no timber
that will not bear storm. Never
sleep while you skirt the reef.

—Joseph Cook.

A mind is not to be changed
by place or time. —Milton

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE SWORD.

Published Monthly By

S. K. MOSIMAN.

In The Interest Of The
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CANTONMENT, OKLA. T.

Printers { James Flint.
Edwin Raven.

Subscription 20 Cents Per
Year; Ten Copies, 10 Cents.

— Communion services were
celebrated at the Mission on
Easter Sunday evening. Bro.
Petter conducted the service
being assisted by Bro. Funk.
There were 17 communicants.

— The Cheyenne Church
has been moved and awaits a
coat of paint.

— Grandfather Good Bear has
pitched his tent on the
church lot and intends to
make his home there. This
is the beginning of an old
peoples home.

— The Indian Department
has approved the application

to set apart 40 acres for a
Mennonite Arapahoe church.
We predict that it will soon be
built.

— Sister Lisette Kinsinger
is spending a few weeks at her
home in Ohio. Little Ida Todd
went with her and furnished
entertainment for their fellow-
passengers en route.

-- Geo. Hicks for five years the
blacksmith at Cantonment, has
been transferred to Heyt,
Kans.

— Miss Brisco Matron at the
Cantonment Boarding school,
has been quite ill for some time

— The next Indian Teachers'
Association will be held at
Charleston, South Carolina,
July 7th to 13th, inclusive.

— Master Silas Harrington, a
pupil at the Cantonment
Boarding School, died very
suddenly. He was buried on
Good Friday. Bro Funk con-

"Blessed are the poor in spirit: for their's is the kingdom of heaven."

Continued from page 3.
we do without them?

"Let this mind be in you which was also in Christ Jesus" and many days of defeat will be turned into victory.

Agnes Williams.
Cantonment, Okla.

ADDITIONAL LOCALS.

ducted brief funeral services at the grave. We extend our sympathy to the sorrowing parents.

—Oscar Tabor, a former pupil of the Mennonite School, died recently of Consumption.

—Every Indian who can read ought to subscribe for the "Red Man" a paper published monthly at Carlisle, Pa. It is devoted entirely to the interests of the Indian. Read what some of your brothers and sisters are doing! It will be an inspiration to you, what they can do, you can do too. You CAN if you WILL!!

—H. H. Holmes and wife have left for Colorado, where they will make their home.

—Rev. Petter and family made a business trip to Geary and El Reno recently.

—A new Chapel Organ and a sewing machine are on the way to the Mission. Thanks to our Sewing Societies.

—Rev. C. Schowalter, the Pres. of the Mission Board, writes "I send you two dollars for twenty copies of the Sword. The little paper finds a warm reception everywhere.

—Mr. and Mrs. Kingsley now live at Cantonment. Mrs. Kingsley is known to many Mennonites as Emma Fraas. Mr. Kingsley is the Arapahoe District Farmer.

—There is preaching service at the Mission every Sunday at half past ten o'clock. Every one is invited to attend.

Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

ARAPAHOE.

26. Hanānazābēg' nanēnīng,
tānēng hānāūt hinenīna hātī'
niētētizī' nenēnīng. Nenīhišitā-
nizi hīnisanānīnā yīsihi bēbīš
S yēnēyēhīhā.

27. Hā nenēnīnā hēzezenā
hīnī' nenītabēng. Bixāzēg'
hēcīnīgnībētānīna, niitaa yīsihi
hīnī' hēseneteētānīna.

28. Niizecāhe' hīnī' nīyīzēng-
tōū hānākēnīnānī nenēnīng,
nā bībizitawozesse hīnīe
wōwoxxúbētānīna.

29. Nā nenēnit hīnī' tāāta
henīšetini heceia cī'esē'; nā
hūnī'itēna heteyibīxūt cī-
beitēna hatakābīxūt.

30. Bīnēg' tēcīhī līnen hīnī'
hīnatāwūnētānīna; nā nenēni-
tīnī' hetenawūnē hīzetīi hēnē-
ziyāna cēbehe natittānīn cī'e.

31. Nā hīsihe' hīnenīna nīhāt
nīsihēng hīsihe' cī'e cī'nixā.

32. Nā nāhānī bixāzānēak
hīnī' hēbīxāzētānīna tousā
hahó henīziyānīna? wōxxútā-
hūhā cīg bixāzāzī' hīnī' hībixā-
zētānīnā.

33. Nā nāhānī nī'inānēek
hīnī'ēhēnī' hētānīna, tousā

hahó henīziyānī a? wōxxútā-
hūhā cīg' nē'nīšitāzī' kakāna
nēhīsihī'.

34. Nā nāhānī hīhēnēek
yīsihī' hīnī' hētīhī' hitetehīna,
tousā hahó henīziyānīna?
wōxxútahūhā cīg' nīihēzī'
yīsihī' wōxxútāhūhā tat
nītetehizī' wōtī hizēihī cīg'.

35. Hā bixaza hēcīnīgnībētā-
nīna nītāa, nā nīihēg', nā hēt-
ihīhēna kākayan cīg'; nā
hakūzītātīnīna hat besā,
nā hāt nēnīng tēyānahāāā
hēnehītahīzī' Cāqzīnīz: cīn-
ēxāzā' cīnīzīnēzēhīhā nā hāhā-
kētāhūhā.

--Robert E. Speer, secretary of
the Board of foreign missions
of the Presbyterian church,
said at the Ecumenical Con-
ference, now in session in New
York, that the establishing of
schools and hospitals, while
good and civilizing agencies,
are liable to subvert the relig-
ious aim in missions. We
know Mr. Speer from college
days and know that he does
not talk at random. Experi-
ence verifies his statements.

"We wait for light, but behold obscurity: for brightness, but we walk in darkness."

— Brazil has about 2 000 000 Indians, belonging to several hundred tribes, speaking as many dialects. For all these people there are only three small independent Missions.

— Missionary William Duncan has had a most remarkable career with the Metlakahtla Indians of Alaska. About thirteen years ago, Duncan with his Indians numbering about eight hundred, left British Columbia and settled in Alaska. Phenomenal progress has been made during this time. In his own words the Missionary says "We have 120 good houses, occupied by the natives, and each built on a corner lot. Back of our little town is our beautiful church, with capacity for seating 800 people, also a large school-building, and a town hall, with separate apartments for the town council, Sunday-school teacher, Musicians, and library and readingroom." The industrial plant consists of a salmon cannery, employing in

the salmon season upward of 200 natives, and two steamers, which are run and engineered by natives; also, a sawmill of fifty horse-power, managed entirely by natives. There are a number of general stores and workshops for boat building.

— The Methodist Church expends about \$9 000.00 a year in mission work among the Indians. They employ 29 Missionaries and have about 1500 Indian members. most of their work is done in Michigan where they have 18 missions.

— One of the commissioners of the last General Assembly was Rev. John B. Renville, a Dakota Indian. He is near to 70 years and has been a preacher for 32 years, being the first Presbyterian minister ordained in the tribe. He was a member of the General Assembly of 1883, and has been held by all his ministry in the highest honor.

The Missionary Review.

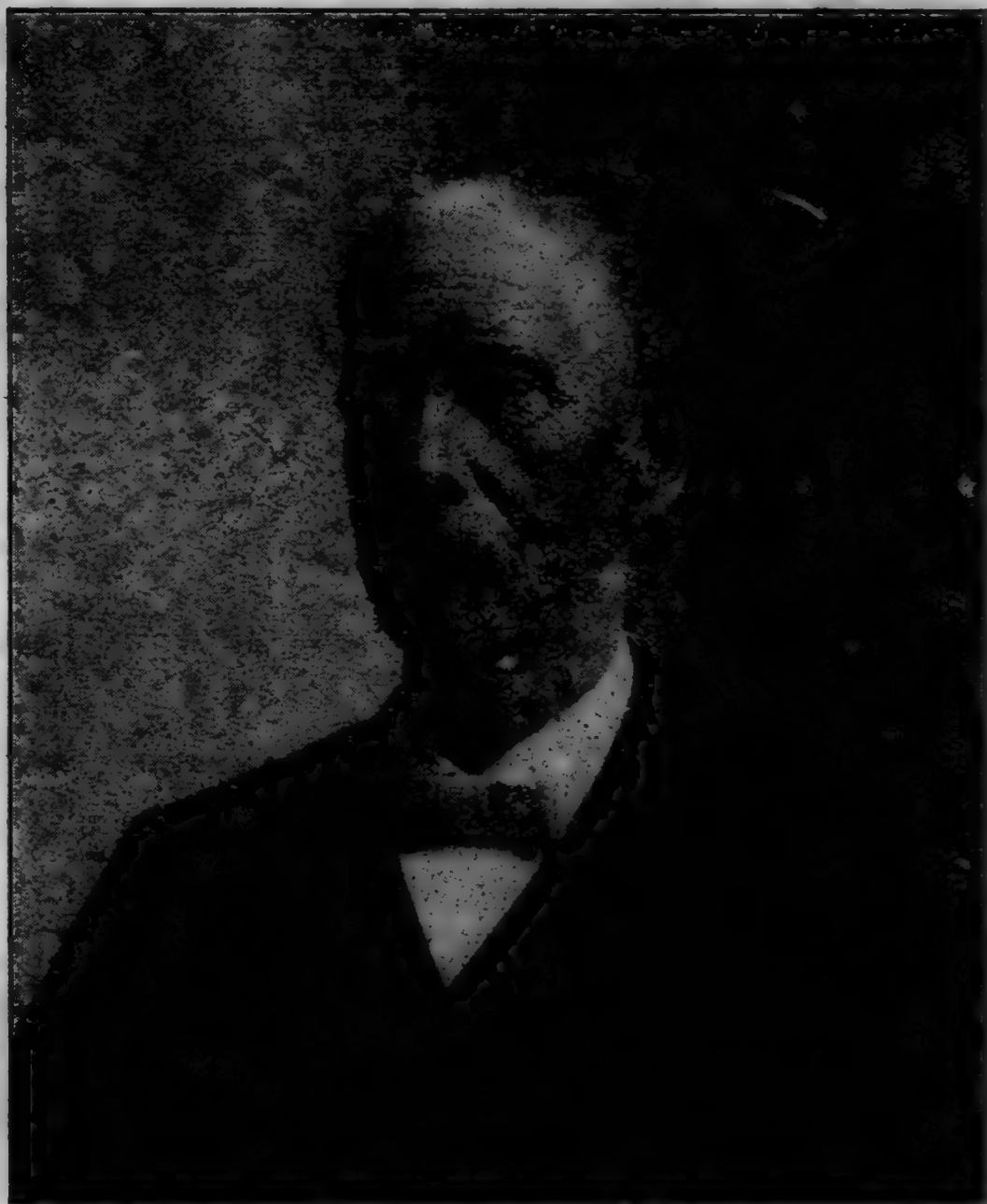
The Cheyenne and Arapahoe Sword.

VOL. I.

JUNE 1. 1900.

NO. 5.

"Ye shall know the truth, and the truth shall make you free."



REV. JOHN RENVILLE.
THE OLDEST INDIAN PREACHER.

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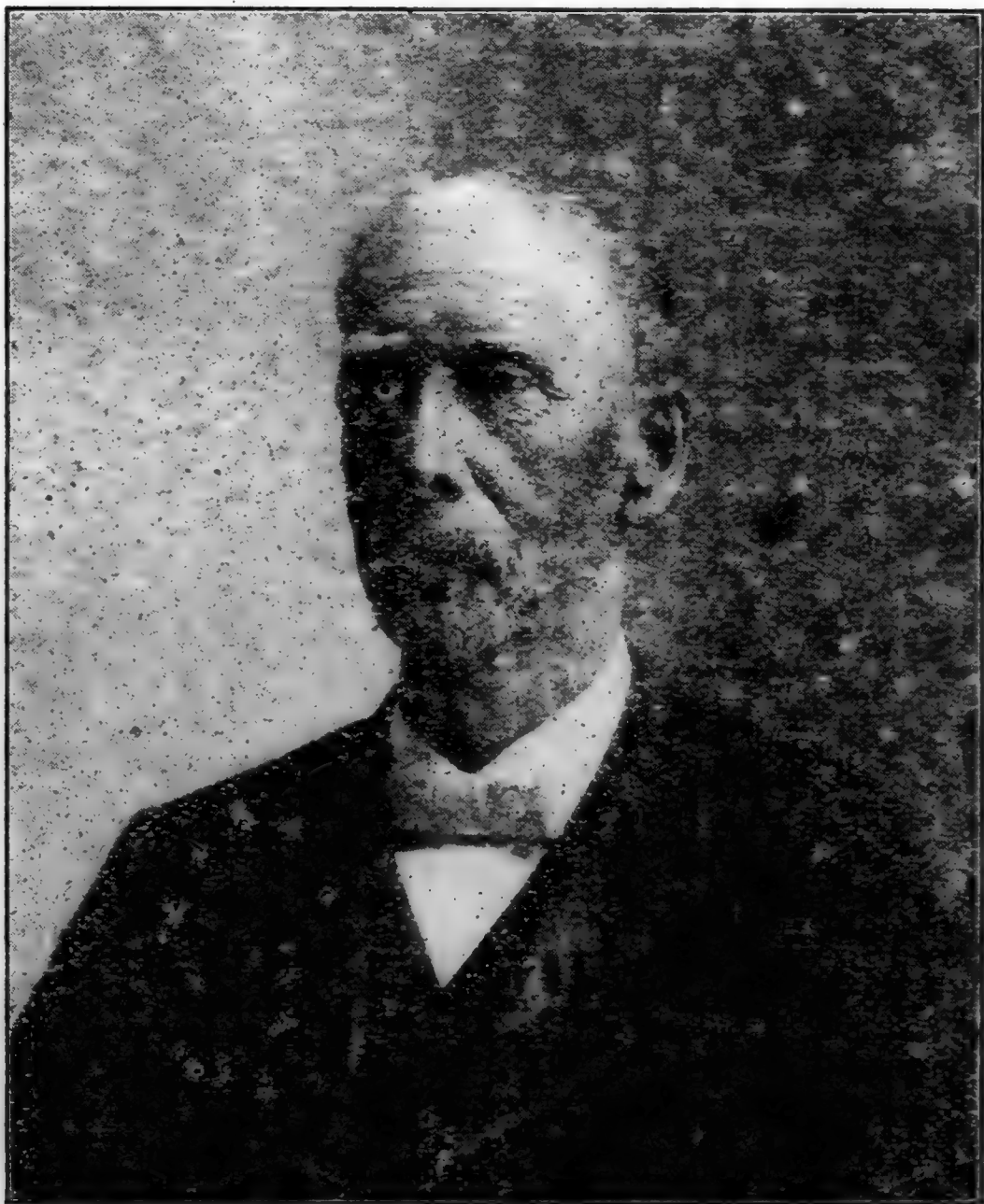
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A SIOUX INDIAN TELLS THE STORY OF HIS LIFE AND WORK IN WINNING HIS PEOPLE TO CHRIST.

"I was born at Lackupall, sixty five years ago. That is where the missionaries came. What I first remember is this: When I came home one day there was a covered wagon standing in front of our house. I was playing with Indian boys. We looked in and there was a little white girl inside. She was afraid of us and cry. My father come out and tell us keep out the way. This is the first what I remember.

The next thing: My father told my mother got the room ready, Missionaries had come to work. I ask father who a missionary was. He didn't tell me. I saw the missionary sit round the table with my father, writing. That was the beginning of the translation of the Bible in our Indian language. My father talk French, and Dr. Williams, the missionary, talk

French. This is the way they begin to translate. In the same room where the Bible was being translated, I used to play with the Indian boys.

I have a bag full of playthings I keep under the bed. I pull them out and pile them on the middle of the floor while the Bible translated, and we disturb them through the work so they order us to go out. Now I see this with my own eyes. Now the whole Bible is completed in our Indian language. Wonderful the work that was done!

Of course, our children wish to be educated in the English language, but there were middle age and old age people, and they need to have preaching in their own language. Besides there are several thousand Indians never heard the gospel very little.

Last spring about this time, I was traveling west. Several thousand miles from my home and while I was among the heathen Indians I see many

"Whosoever shall call upon the name of the Lord shall be saved."

strange ways of the idol worshippers. One that makes me feel the worst, was this. I saw the dead bodies not to bury them but to put them in boxes and pile them upon side of hill. Now our people used to do that way in early time, and to hang them on trees by means of poles. But gospel preached to them so this all changed now. Now we have a good cemetery, nice fence and nice monuments erected to memory of dead.

Our church was organized in 1836 with seven names. Now there are in our tribe twenty-two churches and more than 1,400 membership. And sixteen native ministers and forty-eight elders.

The missionaries say that I was the first child baptized among the Sioux, and I was the first ordained minister among them. I have been preaching for thirty-two years. I have my station at Sisseton Agency, South Dakota. I have had charge of the Ascension

Church for twenty-six years. I have met many discouragements and many encouragements since I have charge of this church. Some of the encouragements are this; that during my twenty-six years five ministers have gone from my church to preach the gospel. Two of them being my nephews from my own family.

Long ago there were some little ones to baptize. Now those little ones grew up and recently brought their little ones to be baptized. I could hardly realize that they were the same ones. There are now 136 members in my church. This includes a young Woman's Christian Association, and a children's society. We contribute to the support of our four native missionaries. These missionaries are working in the far west, and are supported by our twenty-two native churches. My church has given \$132 during the last six

"We know that we have passed from death unto life, because we love the brethren."

months, and all the churches have given over \$1,000 to missions during the past year in addition to their other contributions. My people are willing to give."

Some of our people are waiting to go as missionaries to their tens of thousands of brothers in the west who know not the gospel. If we had some more means we could send more missionaries. It costs only thirty-five dollars a month, or three hundred dollars a year to support one of these native preachers. They are larger physically, and better specimens of humanity in every way, than the know tribes, and intellectually they are, as Mr. Stone says, far above the other Alaskan Indians. In his travels Mr. Stone encountered twenty-eight different tribes, and heard as many different modes of speech.

—*"If we ascribe the remission of sins to baptism and not to the blood of Christ, then we mould a golden calf and place it in the stead of Christ."*

Menno Simons.

—*"Thou must be lord and master of thine own actions not a servant or a hireling."*
A Kempis.

—Andrew J. Stone went to Alaska in the fall of 1898, in the interest of the American Academy of Natural History. Last year he traveled above three thousand miles over the Alaskan ice fields and moun-

Will any one love to give?
Will you help? Christian people, remember us in your prayers. May the Lord's blessing be upon the poor Indian."
REV. JOHN RENVILLE.
IN THE RAM'S HORN.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE SWORD.

Published Monthly By

S. K. MOSIMAN.

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subscription 20 Cents Per
year; Ten Copies, 10 Cents.

—Bro. D. J. Auernheimer
who has been in the Mission
work for many years as In-
dustrial Teacher and Farmer,
has resigned and will assume
the duties of clerk for M. Aber-
nethy.

—The lumber is on the ground
for the Arapahoe Church and
the workmen have begun
with their task.

—Bro. H. Lehman of Geary,
has had charge of the Indus-
trial work at the school for
several weeks. Bro. Auern-
heimer is assisting Bro. Pet-
ter in printing the Gosple of
Luke in Cheyenne.

—Owing to the abundaance
of rain this spring, the Mission
school has a splendid garden.
There is an abundance of rad-
ishes, lettuce, onions, peas
and beans.

—We did not plant all of
our trees on harbor day, and
consequently did not shout
ourselves hoarse making
patriotic speeches, but strange
to say nearly every one of the
600 tress planted this spring
and last is making splendid
growth and already gives the
Mission Home a different as-
pect.

—Rev. M. M. Horsch of A-
rapahoe is now stationed at
Darlington. G. A. Linscheid
formerly a teacher at the
Cantonment mission school
will take up the work at Ara-
pahoe.

—Since the school will close
in a few weeks this may be the
last number of the Sword this
school year.

"Blessed are the poor in spirit: for they shall see God."

ARAPAHOE.

40. Neyēzēhi hihāwū takā-
taāne hīneyēzihētan; hā tecihi
nīsext hini' xanonbeit hāt
nezixt wotī hīneyēzihētan.

41. Naxton nāhānī hākecūhū
hāyōhu hini' zenēse hēsehe
hišisei, hā cīnīzanētawu hēnēsā
hēyōhu hini' zenēze' nīheyā
hēšisei?

42. Woēz toušihii katinīza'
hēsehe, nēsahaa, zihi neheten
hākacōhu hini' zeneise' hēšisae
tānēini nīheyā nentnin cīnī-
tenētawnue benēsā hayōhu
hini' zaneise' nīheyā hāšisei?
Bšdiš, hīzawozawotēhi hetena
nītaa denēsā hēyōhu hihāzi
hii nīheyā hēšisei, na, hatne'
nāhāzein hīyāzihi tat nēte-
nawn hākacōhu hēyōhu hini'
zenaize' hēsehe hišisei.

43. Hīzext hahāt hihāwn
cētī wōsāni bāšibina; wōcēz
Woxext hahāt hāwn cētī
hīzetini bēšib.

A LETTER BY ONE OF OUR PUPILS.—

I do not know how long time
ago I was born, and I grew

up to be a boy. I play with the
Indian boys. When I saw the
white man coming I run to
my home. I always afraid of
white man. I always think he
might take me to the school.
That is the reason I was afraid
of white man. But when I
grow up to be a big boy I was
not afraid of the white man
any more. I walk round
with the boys to the camps to
see the Indians, how they are
getting along in their camp.
Some of them are very poor;
got no horse to ride. When
they want to go to their friend
they walk on foot their friend.
When I was big enough to
take care of myself I came to
school in 1897. Then I learned
how to read and write. Then I
know when I was cut in the
camp I was going astray,
where all Indian people are
going now. I have been school
about three years ago. The
fourth year of my school I
find my Saviour, who can save
all Nations, and I will try to
live for my Saviour because
there is no other way to save.

"Blessed are the pure in heart, for they shall see God." Matt. 5: 8.

CHEYENNE.

Lukas, 6.

31. Na tass momoxeman
wostaneō zehesetowata hapo
vezeno nešetowenan.

32. Heva zemehotaessē
evešhesstōemehotoss hcnow.
etto zekanōze-chozevōxtom?
Hapo mhasháo evešhessme-
hotow zemehotaewoss.

33. Na heva zepavoeyossē
zeevhato-pavoecasē henova-
etto zekanōze-chozevōxtom?
Hapo mhasháo homcoaz
vezeno evessenešezeo.

34. Na heva vhanen etcsō
zehozevatamoss henowaetto
zekanōze-chozevōxtom? Hapo
mhasháo chessevhane-metowo
mhasháo zestose-evhahozta
nitao hestanenewoss.

35. Oha méhota nivéameewó
na pevoēt, na vhanimea
nszeveevhaeloz-tava tanow
owáhe, na amestō ni-oninxo m
evázestoz zemahatta, na
Maheo szhessekašgonameton:
wowoz zsaahessetamaes nā
hatavsevoētaeon eves: eax.ots-
esto,

36. Vešhessmcatanoecnev

táss Niniomewó hapo zehes
meatanoeonevs

37. Nszeveeohazta na sza
hesse-ohātamana: nszeveecōn
na szaahesseōmane; nanomōn
na nszhesteanon.

38. Meaa, na nszhessemetan
heme: pavetava-voenhxsan
oxóom na ōwoeaz na cle
otómoenoxz: wostaneō nsz
hessemetaē. Zevestāvavoc-
hnsan ttō ae zenehaē nsze
vešeevhesst-ae vawočno-tonon-
etto.

39. Na exo m. e. eesztō n-
ow, owáh; zeocensz eme-
eanovo zeooenezess, n. niss-
wawoss emessaahesseanaōwo-
zēwossoz.

40. Hewowistomsseo essaa-
épatow essestō lenithaēam:
onitáz taetto wostan zehroxa-
zs tass henithaēam;

41. Henāez zehes senonākō-
moss esseshex kamax zenlesz
eosse zehessaahesseztoetto
niex ooxe zexota.

42. Mato heva nimetoñšenet-
to esses: nissis nitaowesto-
mevaz kamxoz niex zexota
ass nisaavcto mo tá má cmhāo

' We wait for light, but behold obscurity: for brightness, but we walk in darkness.'

—According to the report of the Commissioner of Indian Affairs for 1899, there are on the rolls of the Indian schools 25,292 Indian youths. Of this number, there are 1260 in Mission school. The average attendance in all schools was, 20,522 an increase of 657. There are 2,649 employees in the Indian school service. The expense to the Government of conducting these schools was \$2,385,293.00

—The Indian population of the United States is given as 267,965. Exclusive of the five civilized tribes there are 187,319, of which number 95,679 can read, 31,923 who can use English enough for ordinary purposes. Dwelling houses built for Indians during the year, 1153. There are according to the report 266 male missionaries and 141 female. 31,655 Indian communicants are reported. \$261,515 are contributed for educational work by religious societies,

and \$119,407 for church work and other purposes,

—The present Congress has made an appropriation of \$75,000 for irrigation on Indian reservations.

—The Free Homes bill has been passed by both Houses of Congress and received the signature of President McKinley. The hope of the Indians that they would ultimately recover the amount paid to the Government by the homesteaders is now gone forever.

—The Mohenk conference voted last fall to discontinue sixteen of the fifty-three Indian Agencies. The House voted to drop two; the Senate committee recommended to drop three; but the Senate voted to retain them all.

—The Second annual Report of the Superintendent of Indian Schools, Miss Estelle Reece, is full of good things.

**MISSING
ISSUE(S)**

Volume 2

1900-1901

The Cheyenne and Arapahoe Sword.

VOL. 2.

OCTOBER 1. 1900.

NO. 1.

"Ye shall know the truth, and the truth shall make you free."

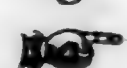
FORCES THAT RETARD PROGRESS.

Chief among these is the reservation system. Segregating Indians on Reservations, remote from the influence of civilization, not only closes every avenue through which may pass the stimuli and incentives for a higher and better life which come from the association with and example of a more enlightened race, but also produces a sentiment of separateness which tends to perpetuate their racial characteristics and habits. The Government ration system is likewise a bane to Indian civilization. It pauperizes able-bodied men and women; reduces them to a condition of utter dependence upon the Govern-

ment for all help and support; kills ambition, and encourages idleness, ignorance and vice-cankers which are eating into the very vitals of Indian manhood and strength. Until these evils are removed, and new methods of dealing with the Indian are instituted, a large part of the race will continue to be the wards of the nation, utterly indifferent to the welfare of its members. Not till the reservations have been broken up and the land divided in severalty; not till instead of feeding the Indian gratuitously we have taught him to earn his living by some kind of honorable work; not till every trace of prejudice has been wiped away, so that his high aspirations may not be cooled by the thought

"Blessed are the poor in spirit: for theirs is the Kingdom of heaven."

that he will not be able to use his powers beyond the narrow limits of the reservation; not till the American people have made a real protest against the Indian longer remaining an alien in this the land of his nativity— not till then may we hope to see the entire Indian race losing its nationality in that larger and fuller life of our great republic, becoming independent and self-supporting."

 The above is taken from the Junior Oration, of Howard Gausworth, a full blooded Indian, now attending Princeton University.

The thoughts expressed deserve careful consideration from every Indian, especially from the young men who have attended school. Every young man who has been at school for ten years either at the reservation schools, as we have them now, or at a non-reservation school, who depends entirely on the Government for subsistence says to

all the world "I am a pauper" With the old people who have been deprived of their means of obtaining a livelihood it is quite different. They deserve help and Sympathy.

—o—

—This has been a splendid year for Oklahoma, and every ambitious Indian has received object lessons from the farmers around him and from some of the Indians themselves. One day we saw an Indian hauling wheat to Geary. On inquiry we learned that it was his own and that he had two hundred bushels of it, which was his rental. A few Indians have their own wheat. How many at Cantonment have thought of sowing wheat this fall? That would be the first step toward securing the threshing-machine that you asked your Agent to give you.

—o—

—There has been so much work at the opening of school it was impossible to have eight pages in this number.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE SWORD.

Published Monthly By
S. K. MOSIMAN.

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Stephen Whiteshirt

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year; Ten Copies, 10 Cents.

—The next Conference of the
Mennonite Mission workers
of Okla. will be held Oct. 5th.
6th. We expect to have with
us the brethren Rev. M. S.
Moyer and Rev. Gustav
Harder, both members of our
Mission Board.

—The Arapahoe church is
completed and will be ded-
icated on Oct. 7th, Rev. M.
S. Moyer will assist in the
services.

—Sophia Red-Bird and her
father, Red-bird Black, were
baptized at the Cheyenne
Church by Rev. R. Petter on

Sunday, Sept. 22.

—Emily Clarke, who has
been at the Mission since July
is now filling the position of
Laundress at the Cantonment
Boarding School. Miss Clarke
is one of the Darlington
Mission pupils and a recent
graduate of Carlisle.

—The two months old child
of Laura Sage, deceased, died
on Wednesday, Sept. 26 and
was buried the same day in the
mission Cemetery,

John Wolfchief writes that he
is well pleased with Chilocco.
He has work in the Discipin-
arians office.

—Mr. J. B. Epp, of Newton,
Kans. came to be one of our
number. He has charge of the
the school-room work We are
glad to welcome Bro. Epp into
our midst.

—Harry Bates is spending a

"Blessed are the meek: for they shall inherit the earth."

few months in Wyoming visiting the Northren Arapahoes, and recuperating his lost health. Bullthunder, and wife, Rabbit-run and wife, and Grover Sage have also left for the North.

—On Thursday evening Sept. 27th, the Pupils at the Mission school enjoyed some Bible scenes, reproduced by the magic lantern. The lantern is a gift to the missionaries by Rev. C. H. A. v. d. Smisen of Summerfield, Ill. Could the donor observe the appreciation with which the pictures are viewed he would feel twice rewarded for his magnificent gift.

—Rev. and Mrs. Wellman, the Congregational missionaries at Darlington, visited the Mission the latter part of August. Rev. Wellman preached at the Church and at the school chapel on the Sabbath. Miss Jayne and Miss John-

son, Baptist Missionaries at Watonga, also visited us during the summer.

—The Mission school has an enrollment of twenty-nine this year.

Alferd Wilson has a position at the Cantonment school. Alferd says he is ambitious to go to school again.

Justus and Helen Knockingface, Katie and Susan Rabbit, Howard Lincoln, Frank Scabby-horse, Amy Nash, Myrtle Pawnee, Henry Mixedhair, and Bessie Big-head, pupils at the Mission last year, are attending school at Darlington this year.

Miss Cornelia Schwake who taught the primary department last year, is at Newton, Kans, attending Bethel College.

—No sunshine for three consecutive days. Rain! Rain!!!

**MISSING
ISSUE(S)**

The Cheyenne and Arapahoe Sword.

VOL. 2.

DECEMBER 1. 1900.

NO. 3.

'Ye shall know the truth, and the truth shall make you free.'

A CANADIAN CHIEF TALKS GOOD SENSE, Chief Osoup, when the Indian Conference met recently in Winnipeg to consider the question of consolidating the Indian reserves said in part:

When we were promised schools did we realize what they meant?

No; to us they seemed really unnecessary and, only to be the means of separating us from our children.

That these partings between parent and child were very hard we well understand, but how many of us understood the great benefits our children received by these absences from home I am sure none of us did.

Our children are being educated by the department free of charge and are clothed

and fed free of charge too.

Is the Government doing this because they have money to throw away or is it because they are interested in the future welfare of the Indian?

Are the representatives of our great mother, the Queen, giving us all this for nothing?

We must all see that the white man gets his children educated so they can not only earn something, but become men and women of whom they as a nation will be proud.

I tell you my friends that what we are getting for nothing the white man has to pay for.

At one time I thought the Government could get everything for nothing,

Now I know very much better. As a matter of fact they as a government have to pay for

"Blessed are they that mourn: for they shall be comforted."

all they give us.

Surely it is plain that the Indian is in every sense of the word the child of the Government.

But if we are the children of the Government let us not take advantage of this and act too much like the children requiring to be coaxed and humored, having no care for the future.

It is not possible that you can still be in doubt as to the very good will that the Government has toward us. I confess that I too, at one time, looked upon every plan the department put forth as some scheme to get ahead of us. But I can feel only shame for myself that I should have been so blind, so ignorant, as not to see the good feeling that has always prompted them in all the dealings they had with the Indians.

My friends, I feel safe in saying that the white man without education would be just as ignorant and of as little use to his nation as the Indian.

I will even say more, I am sure they, without the school, would be worse than the Indians.

It seems to me that our children are very clever for it has not taken them very long to learn a good deal, and shall they live to accuse us old men having stood in their way?

At one time I was very reluctant to view any proposition of the department with favor.

But now I am a friend of the representative of the Government, for I must confess that in my ignorance I never realized their generosity, I could not appreciate all that was and is being done for us.

I always wanted more.

Now I know that we are being treated in every way fair and square.

What can we wish for more?

Only that some of us, indeed I may say all of us be given the understanding necessary to more fully appreciate all the Government is doing and is trying to do for us."—[Sei.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

THE MOHONK INDIAN CONFERENCE.

The following is an outline of the sentiments expressed at the Mohonk Indian Conference, held at Lake Mohonk N. Y., during the month of October. These sentiments demand your attention for they are the index of the future Indian policy.

The Indian should be brought into individual relations with the Government as a citizen of the United States.

Treaties with Indian tribes as separate nationalities should be discontinued.

Appropriations for schools should be increased, in order to provide all Indian children of school age with the essentials of an English education.

The contract school system with the un-American union of church and state should be entirely discontinued.

Rations should be issued

only where succor is indispensable to prevent what would otherwise be impreventable distress.

Where allotments are made in arid districts irrigation should be provided for.

Marriage should be regulated and protected by law; a system of recording marriages, births and deaths should be provided for.

The habit of leasing allotments converts the lessee from an industrious worker into an idle and improvident landlord. It should be permitted only to the infirm and disabled; and the power of the agent to authorize such leases should be strictly limited by law to such carefully defined exceptions.

We heartily endorse the statement of the Commissioner that a number of the Indian agencies should be at once discontinued.

The conference expressed satisfaction over the fact that the assumption of secular ed-

"Blessed are the meek: for they shall inherit the earth."

cation by the Government has gone nothing to lessen the Christian work by the churches

The Commissioner of Indian Affairs read a paper on the present situation. While he did not commit himself as to the disposal of the Indian funds, his statements made it clear that it will soon be advisable, after setting apart certain sums for educational purposes, to divide the funds among the individuals of the tribes to be wisely used by them or recklessly squandered, but to bring to an end the demoralizing influence of the annual payments.

It is generally conceded that the tribal funds amounting to \$33,000,000.00, the annual interest upon which, amounting to about \$1,600,000.00, is regularly paid to the members of the several tribes, is a serious hindrance to Indian advancement, and amounts to positive injury.

INDIANS STARVING.

It is said that 1000 Indians of

Cook's Inlet Alaska are slowly dying of starvation. The influx of white prospectors has resulted in the killing of much game, depriving the Indians of flesh for food and furs for clothing. They dried salmon last summer, but not enough to go around and winter finds 600 of them with not enough food to last till December.

--There are 34,000 eligible Indian children of school age in the United States. Of these all but 8,000 are in schools. In Indian Ter. alone there are 50,000 children of white parents who have no schools. These children are growing up in vice and ignorance and already are filling the United States jails at Muscogee with criminals. While we pray and labor for the poor Indians let us occasionally ask ourselves the question, "Who is my neighbor?"

—First killing frost, Nov. 8.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE SWORD.

Published Monthly By
S. K. MOSIMAN.

In The Interest Of The
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CANTONMENT, OKLA. T

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year; Ten Copies, 10 Cents

*Entered at the P. S. Office at Canton-
ment, O. T. As Second Class Matter.*

—Rev. J. A. Funk spent Sun-
day, Nov. 4th, at Darlington.

While there he baptized four
girls; Helen Knockingface,
Kate and Susan Rabbit, and
Bessie Bighead.

—Mr. J. L. Sands, our Post
Master, has recovered from a
serious attack of sickness.

John Wolfchief is the Vice
President of the Chilocco Y.M.
C. A. John has a good record
at Chilocco.

—The Indians were gathered
at Lemons for two weeks.

—Rev. R. Petter had a baptis-
mal service at the Cheyenne
Church on Sunday, Nov. 18.
Mrs Magpie and Mrs Foolish-
dog were received into church
membership by the rite of
baptism.

—Mr. A. H. Todd of Okeene
and brother from Kansas
came to visit the school on
the 19th. The Todd children
went home with their father
to see their grandmother who
had come from Kans.

—M. Abernethy has gone to
kansas City for several weeks.

—Mrs. Armor is visiting her
parents and relatives at Well-
ington kan.

—Rev. J. A Funk intends to
visit John Wolfchief at Chiloc-
co in the near future.

The work on this paper
is done by our Indian boys.
One is 13, the others are 10
years old.

"Blessed are they which have not seen the day of wrath, for they shall be saved."

According to the Chicago Times Herald the oldest man in the world is Noah Raaby, an inmate of the poorhouse of Plainfield N.J. He is 128 years old, and has been in charge of the county for thirty years.

He was born in 1773 at Eatonton, North Carolina. His mother was a Carolinian but his father was a full-blooded Indian. With the exception of the loss of sight, which is total, he is normal in his faculties. He can distinctly remember all about the days of his childhood.

—According to the statement of the Commissioner of Indian Affairs, the theory that the Indian is becoming extinct is without foundation. He thinks that the Indian population has been very little diminished from the days of Columbus, Corcuato, Raleigh, Captain John Smith, and other early explorers. However, Columbus did not take a census of the

Indians, and to be honest we must say we do not know how many there were when he landed.

Prior to 1870, Uncle Sam took more delight in counting dead Indians than live ones. Since then there has been a census of Indians three times. Those on reservations have been counted much oftener. Again, to be honest we do not know their exact number. Approximately there are 267,900.

We beg leave to differ from the Honorable Commissioner as to the Indians holding their own. Our observation would lead us to say that they are killed off faster by the reservation system than by the bullets of the whites, in years gone by. No people can long survive such a system because no people have ever been able to withstand the vice and idleness that such a system breeds. Vice and idleness have the same effects whether bred by injudicious charity or prestige of wealth.

"Blessed are the pure in heart :for they shall see God!"

Charles Debrae was baptzied at the Cheyenne Church by Rev. Petter on Sunday Nov. 25. Charles was a policeman for a number of years.

—There will be preaching at the Mission on Sunday Dec. 2. Subject Lessons from falling leaves. All of our neighbors are invited to this service.

—The young child of Badman died at the mission on Friday Nov. 23. It was buried on Saturday. Rev. Funk spoke appropriately from Psalm.18

—Mrs.Badman and her aged aunt have come to atay at the Mission for the winter. Mrs Badman is in poor health and has come to be under Sister Lisettes care.

—One of the printer boys received three subscriptions for the Sword one day last week.

—We had a blustering winter day on the 24th. Consideradle snow fell, the first of the season

—The one year old child of Young Bear died one day last week of whooping-cough.

Preaching at Glenwood on Dec. 9th, and 23rd. Do not forget the dates. This is your invitation to be there.

—The children at the Mission enjoyed a turkey dinner on Thanksgiving day. Evidently the Indians have come to the conclusion that a roasted turkey does not go bad. Almost every day some ask to swap. The answer is no swap. Every might have his own flock. It would pay better than dancing or visiting Osages and Otoes.

—Joseph Flying who has been in the Phillippines for some time would like to come home

—Mr. Williams has given up the mail route between Cantonment and Dyke.

Magpie will carry the mail on special contract till other arrangements can be made.

"Blessed are the merciful: for they shall obtain mercy."

—The total expenditure by the Government on account of the Indian service from March 4, 1789, up to and including July 30 1900, has been \$368,358,217.00. The expenditures for the fiscal year ended last July amounted to \$10,175,107.00. Of this amount \$3,330,000.00 was devoted to the cause of Indian Education.

—o—
The Commissioner urges that the indiscriminate issue of rations should stop at once. The old and helpless, he says, should be provided for, but rations should be issued to the able-bodied only for labor while those who have been educated in the Indian schools should depend on their own resources entirely.

This is right. Either the issue of rations to those educated in the Indian schools should be discontinued, or the schools ought to be closed.

What is the use of spending two thousand dollars to edu-

cate an Indian and then feed him and clothe him as a two-cent man? And a two-cent man he will remain just as long as the Government feeds him.

We are glad that Uncle Sam has a big and generous heart and will not let the old and helpless suffer. But we are more glad that he intends to kick off the two-cent men who have been hanging to his coat tails for, lo, these years.

—o—
—Some Mennonite families from Lahoma, Okla., and several families from Kansas are contemplating to locate near to Cantonment on Indian leases. They are taking advantage of the new railroad projected through this part of the country.

—o—
—Annuities distributed last year by the Government to the Indians aggregated \$1,507,540.00, the per capita ranging from \$255 down to 50 cents.

The Commissioner says all this is demoralizing.

**MISSING
ISSUE(S)**

The Cheyenne and Arapahoe Sword.

VOL. 2.

FEBRUARY 1. 1901.

NO. 5

"Ye shall know the truth, and the truth shall make you free."

MR. STANDING IN OKLAHOMA.

Leaving Weatherford by the Choctaw, Oklahoma and Gulf, R. R., which I was surprised to find in roadbed and equipment almost like an eastern railroad, I reached Geary, a station immediately north of the Canadian River, about four o'clock P. M., and engaged a team to drive to Watonga, enroute to Cantonment, that night—a drive of about twenty miles; and we should have made it by eight o'clock, but my driver got lost and we were driving around on the prairie until nearly ten o'clock, when we came to a ranch and were put on to a right road to town, reaching there about ten o'clock. We found the entertainment much

better than the prairie afforded.

I dismissed this driver and team and took one who knew the country, and had a pleasant ride to Cantonment—25 miles, reaching there at noon.

Our road lay through a section of the country mostly taken up with allotments to Cheyenne Indians, and I was a good deal disappointed at finding little improvement on them.

Some were improved, but generally by a white renter.

Where you could see a house off by itself with nothing around it and but little if any breaking done, it indicated an Indian allotment.

Often the houses were not occupied, the Indians being congregated in camps in bends of the river.

Occasionally there was a farm

"Blessed are the merciful: for they shall obtain mercy."

owned by a white settler, which by its fine fields of wheat and corn, and general appearance of prosperity, gave abundant evidence of what the country was capable of, when properly cultivated.

At Cantonment things were much changed since my visit of nearly thirteen years ago. All the old stockade buildings had disappeared, while a large new building, barn, etc, for the Government school and a comfortable new plant for the Mennonite mission, consisting of school building, missionary's residence, farm buildings and two churches—one of the Cheyennes and one for the Arapahoes had been built.

In connection with the mission there was a cemetery, and my attention was attracted by two small graves, with a child's express wagon standing over each. This to any one familiar with the burial custom told its own story—the little wagon taking to the place of

ponies that a few years ago would have been killed over the graves.

At the school I found 120 pupils under the care of Superintendent Wilson, and everything in good order.

Paul Goodbear is here employed as farmer, and Amelia Clark as laundress. Both are looking well, Paul's health well restored.

In the evening, the school was gathered and I made a talk to the children, and then read my paper on Industrial Education to the gathering of employees and residents.

During the evening some one had spread the report that I had come to take a lot of children away to school, and a number of old Indians flocked around, much concerned, until I assured them that I had no such intention at the present time, and would go away alone.

Cantonment is a subagency of the Cheyenne and Arapahoe Agency and is in charge of

"Blessed are the pure in heart: for they shall see God."

Mr. Winterfair as clerk whom I found to be a busy man in attending to the leasing business, looking after the sales of wood, etc. by the Indians of his district, all such transactions having to be approved by the agent.

Leaving in the morning, I reached Watonga by noon and Geary by night with no train out until morning, and that a freight.

On the home drive by a different route, the same general features of the allotments were visible, viz, but little improvement beyond the house, and I could but wonder how so many came to be along the river among sand hills and generally poor surroundings, when so much better land could be had.

I must not of course apply the remarks to all the allotments or nearly all, but only the district that I passed through where I was afterwards told that some hundreds were allotted on paper without the land being examined at all.

Geary is quite a point for wheat shipping, and when the freight train came in it took just one hour to do the shifting of cars needed, leaving empties and taking on those loaded with wheat, cotton and flour. When we finally got started, El Reno was soon reached, and a good team, kindly sent by Major Stouch, soon took me to Darlington, the headquarters of the Cheyenne and Arapahoe Agency.

El Reno is a town of some 5000 people, has an elevator with 100,000 bushels storage capacity besides others, and a combined milling capacity of 1200 barrels daily.

A. J. Standing.

The Red Man And Helper.

HOW TO BE HAPPY

Pünny says that the mermaids danced on the green grass, but all around them were dead men's bones. Neither bat nor ball, nor boat, nor skate, although they all have their uses can make death, life and

"Blessed are the pure in heart: for they shall see God."

eternity happy. A king said to two of his wise men: "You go out and get me a recipe, you make me a recipe for happiness and you will have two months to make the recipe in, and I want you to tell me in that prescription how I can be happy, and how I can make all my subjects happy." They took two months, and the wise men came in, and one of them had a roll of two hundred rules by which this king should be happy and make all his subjects happy, and the king got tired with the recital. Then he turned to the other wise man, and said: "What is your prescription for making myself happy and making all my subjects happy?" and the wise man answered in two words: "Love God." "Why," said the King, "I gave you two months to give me a rule for happiness is that all you have to offer?" "Yes," he replied, "that is all I have to offer. Love God, and if you love God you will be happy, and if you love God

you will make all your subjects happy." Love the world and you will be miserable.

Christian Herald.

APPROPRIATIONS FOR HOSPITALS

In the appropriations bill now before Congress we note the following provisions for hospitals:

At Morris, Minnesota, hospital, \$5000.

At Mount Pleasant, Michigan, hospital \$4000.

At Phoenix Arizona hospital \$6000.

A NEW MENNONITE COLLEGE.

—The Mennonites of South Dakota have subscribed \$20,000. for a New College. They expect to raise \$10000. more before they begin to build.

—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.

—The Bible.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

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LOCALS.

—Mr Peter Ratzlaff of Meno Okla. is now the Industrial Teacher at the Cantonment Boarding school. Brother Ratzlaff was at one time employed by our mission Board. Later he served the Government in the capacity of farmer at the Seger school for six yrs.

—Mr. Winterfair, who has been the sub-agency clerk for the past four years has secured a position at the Office in Darlington. We are glad to see Mr. Winterfair in a better position as he is deserving of

it, at the same time we are sorry to see him leave Cantonment.

—A letter was received a few days ago from Wm. M. Pulling who was the sub-agency clerk at Cantonment in the early nineties. He now resides at E Chicago Ind. He is anxious to know about the people who were here in his time.

—Among the visitors at the school during the month of January were the following, Bro. I. Loewen of Cleo, Okla., and his nephew from Ransom, Kan., Mr. Peuner from Henderson, Neb., and Mr. Quiring from Mountain Lake, Minn.

—Miss Lydia Wahl of Fairview, Okla., who was seamstress at the mission in '97 was married to Mr. Warkentin from Kansas during the holidays.

—The Grippe has found its

"Blessed are the pure in heart: for they shall see God."

way to Cantonment. Miss Coffman and Miss Sprunger fared the worst at the Mission.

—o—

—Dr. Hughes is now a resident of Cantonment. He lives in the old hospital building.

—o—

—Messrs Kliever and Linscheid and Miss Kinsinger are putting in some hard work studying Cheyenne.

—o—

—The infant child of Mr. and Mrs. Kingsley was buried at the mission cemetery a few weeks ago.

—o—

—Philip Rabbit has entered the printing-office. It was hard work to keep the boys from using the shooting-stick on him, but his quiet dignity soon told them he was only a rabbit by name. Philip will soon learn the arts and tricks of the trade, and there is no reason why he should not become a first class typo.

Red Man and Helper.

—Rabbit-run and wife have returned from their extended visit to Wyoming. with the Northern Arapahoes.

—o—

—Although Cantonment is fortyfive miles from the nearest railroad station, it is not so far away as some imagine. During the month of January there were more than 30 visitors at the mission, and three fourths of them were from the states.

—o—

—Mrs Nation, the destroyer of saloons in Kansas, was a visitor at the mission a few years ago. She then played the role of a woman preacher.

While we would like to see every saloon not only in Kansas, but in every state of the Union put out of existence the fanatical ragings of this female accomplish nothing, but bring the temperance cause into reproach. The loss of the dignity of womanhood is as great a calamity to the

Whosoever shall call upon the name of the Lord shall be saved.

state as broken laws by brutal men. You can not make men temperate by intemperance. The ax as a substitute for education was laid aside at the time they finished chopping of the heads of the Salem witches but Mrs. Nation evidently believes it is a more potent humanizer than churches, schools and mothers. Men will not be reformed with an ax, and acts of intemperance are no less foolish and reprehensible though committed by a woman.

INDIAN UPRISING.

For some time trouble has been brewing among the Creek Indians. The Snake band has opposed the allotment of lands under the Dawes Commission. It is said that several Indians favoring the allotment of their lands have been whipped by the fullbloods who oppose it.

Two Indians were arrested a few days ago for posting threatening notices, and placed in jail at Checotaw. Their

friends threaten to burn the town unless they are released.

It is reported that one white man has been murdered.

The dissatisfaction has spread to Choctaws who also have the Snake band in their tribe.

The Secretary of war has ordered troop A. of the Eighth cavalry at Fort Reno to the scene of trouble with the hope that their presence will quell the disturbance.

—THE— TEN COMMANDMENTS.

I. God spake all these words, saying: I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor

Though hand join in hand, the wicked shall not be unpunished.

serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy to thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth and all that in them is, and rested the seventh day;

wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

—o—
—For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

————The Bible.

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MAY 1, 1901.

NO. 8.

Ye shall know the truth, and the truth shall make you free."

OUR CREED.

We believe that we do not always do things in the best way and believe we are not only "We" in the service that believes in this way.

We believe that every man should know the cost of the things he uses or possesses not merely as expressed in mythical dollars but in terms of muscular or mental energy, foot pounds or brain pounds by him expended.

We believe that real and imaginary wrongs of the Indian in times past are dead issues and unworthy the consideration of the people who do things.

We believe that every able bodied Indian should have, at once, every cent that the Government or any person owes

him and that at the same time, for him, the payment of annuities and the issuing of rations should permanently cease.

We believe that coaxing people to work, carrying remunerative positions to them on platters and paying for the work more than it will bring in open competition, is a detriment to the work and to the worker.

We believe that employees in the Indian Service, as elsewhere, should earn promotions before they receive them that they should not be promoted solely because they are personally agreeable nor because they are Indians,

We believe that when the Indian child leaves the camp or the day school he should

Though hand join in hand, the wicked shall not be unpunished

not return; that when he leaves the reservation school for training school he should not return; that when he leaves the training school for his life's work there should be no turning back,—not even to play in the band or on the foot ball team. •

We believe that Indian schools should not be asylums for grown up young men and women who have once gone out and taken positions but who grow tired and wish to fall back on the everlasting arm.

We believe that pupils expelled from one school should not be accepted in another.

We believe that Indian young men and women should not be employed in the school service at their own homes.

We believe that pupils in Indian schools should have individual rooms, individual towels, wardrobes, clothing, brushes, and at least each individual week, individual bath.

We believe that pupils who waste or carelessly destroy property should be made to replace the property by purchase with money which they have earned and that the school should provide the opportunity for the earning of the money.

We believe that a school should have good buildings, a good water and sewer system, electric lights, fresh paint and general cleanliness, but that it takes more than all these to make a good school.

THE OGLALA LIGHT.

COLONIAL STYLE.

A primary pupil began his home letter last week in the following manner;

“Honored Mother:—I am so much affected by the perusal of your kind parental advice that I can scarcely hold the pen to write an answer, but duty to the kindest of mothers obliges me to make you easy in your mind before I take my rest to myself.

—The Indian Leader.

"Blessed are the pure in heart: for they shall see God"

HAOENAOM HAPPENINGS.

—We read the "Sword" with interest.

—Mad Wolf's pony became "massane", as a result he had a very painful wrist, but it is getting better.

—The rail road grade work north of the Mission is fast nearing completion, but some of the heaviest grading has to be done near Weatherford, it will be some time before we may expect the trains to run by here.

—A Sunday school has been organized at the Mission with the missionary as superintendent and Mrs J.L. Avant as assistant and also instructor of the normal class, Miss Clara Avant as secretary and treasurer, Mrs Hall has charge of the infant class, Other classes will be organized as it will become necessary. The start is very encouraging, in-

deed, considering that there are but few white people in the immediate vicinity. The English speaking Indians should take advantage of this opportunity to broaden their oiblical knowledge.

—Mr. and Mrs. Ed. Williams visited at the mission on Sunday April 14 th. To our great aorrow we learned that their little Herman was no more with them but had gone to the better world above.

This is the second child that the Master has called from brother and sister Williams. A baby girl having died shortly before. Herman was an exceptional boy, and there was evidently some truth in prediction of a certain lady when she said "Herman is to good to live in this wicked world." He was very amiable tenderhearted, and gifted with an extraordinary memory.

"God is love" was his talisman; indeed, he liked these three words so well that he

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not return; that when he leaves the reservation school for training school he should not return; that when he leaves the training school for his life's work there should be no turning back,—not even to play in the band or on the foot ball team. •

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deed, considering that there are but few white people in the immediate vicinity. The English speaking Indians should take advantage of this opportunity to broaden their biblical knowledge.

—Mr. and Mrs. Ed. Williams visited at the mission on Sunday April 14 th. To our great sorrow we learned that their little Herman was no more with them but had gone to the better world above.

This is the second child that the Master has called from brother and sister Williams. A baby girl having died shortly before. Herman was an exceptional boy, and there was evidently some truth in prediction of a certain lady when she said "Herman is to good to live in this wicked world." He was very amiable tenderhearted, and gifted with an extraordinary memory.

"God is love" was his talisman; indeed, he liked these three words so well that he

"Blessed are the meek; for they shall inherit the earth.

joined them to his name, When asked for his name, his prompt answer would be; Herman Viets Williams, God is love" In his last illness he was more concerned about his mother's tears than about himself, his consciousness remained with him to the last moment until his guardian angel took his precious little soul to the brighter realms above. His little body was laid to rest in the cemetery at Seger. Rev. Roe conducted the funeral services. Bro. and sister Williams, though feeling the bereavement very keenly, feel strengthened with the assurance that Herman is safe in the arms of Jesus and that sooner or later they will see and know their own dear Herman again. May the dear Lord be their comfort and strength and may they by these two cords be drawn nearer heaven.

—o—

—The Indians of this neigh-

borhood have turned out in full force to get their land ready for corn and garden purposes. We compliment our farmer Mr. Avant, on his "push" and devotion with which he works among his Indians

—o—

DARLINGTON NOTES.

Some time ago, the Menonite missionary of Darlington had the pleasure of meeting one of the Halstead Cheyenne boys and this is what this boy, now a very promising young man had to say about his Halstead days: "It I live ever so long, I will never forget Halstead and the training I received there. In the Halstead school it was just like home. Mr Krehbiel (Rev. Chr. Krehbiel) did all he could for us. Since I am at home with my people again I have had many opportunities to make use of what I have learned. Sometimes I meet young men from other schools, who try to go to

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

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AS SECOND CLASS MATTER.

work, but do not know how
to use implements and
machineries on the farm. They
often ask me to put their
mowers etc in order for them.
I have learned to handle all
kind of machinery in Halstead
and now I am able to work
for my living—I shall never
forget the good words spoken
to me there. Besides all else, I
was taught to lead a Christian
life." Would all young Indian
men and women, who are
taught the way of light and
truth, never forget what they
have learned.

—How did we spend the days
of last week? Were we, in
spirit, with Christ in His dark-
est hours in Gethesmane and
upon Cavlary? If so, we were
surely thrilled write joy on
Easter Sunday, Knowing that
He was dead, but behold now
He liveth! a conqueror over
death and the grave.

Hallelujah! Hallelujah!
Hearts to Heaven and voices
raise:

Sing to God a hymn of
gladness,
Sing to God a hymn of praise.
Corr.

Darlington, April 9, 1901.

LOCALS.

—Rev. John Epp of Newton,
Kans, spent a few days at the
Mission visiting his son J. B.
Epp,

—David Todd and Fanny
Magpie were baptized at the
Cheyenne Church by Rev.
Petter on the last Lord's day
in March.

"Blessed are the meek; for they shall inherit the earth."

—Ora Black a cheyenne girl died Sunday, April 21.

—o—

—The Arapahoe woman known for many years as the "Blind Woman," died recently. She was the mother of Amy Nash.

—o—

—A.S. Voth and family visited at the Mission last Sunday. Mr. Voth has rented his farm and will move to Elbing, Kans. We wish them success in their new home.

—o—

Rev. John Epp of, Newton preached a German Sermon at the Mission on Saturday evening. It was much enjoyed by all who speak the language at the Mission.

—o—

—Through the kindness of friends we were enabled to add 38 Bible scenes to our collection of lantern slides. The pictures were shown for the first time last week, and were

much appreciated by the children.

—o—

Mr. and Mrs. J.G. Sands are enjoying their visit among old friends in Pennsylvania. They have spent some time in Philadelphia. They expect to return by June.

—o—

Mr. Auernheimer will be ready to move into his new home in a short time.

—o—

Mr Ratzlaff was called to Cloudchief as a witness in a proving up case.

—o—

Rev. H.J. Krehbiel of Trenton, Ohio expects to pay us a visit in the near future. He taught for two years in the school at Halstead and will no doubt find some of his old pupils at Cantonment.

—o—

There will be preaching at Glenwood on the 12th and on the 26th of May. Remember the dates.

Blessed are the poor in spirit; for theirs is the kingdom of heaven

—The Mennonite Mission workers of Oklahoma met in Conference at Cantonment, on April 4. All the workers in the field were present. The first day was devoted to a discussion of the work in its various aspects.

The second day, Good Friday the Lords Supper was celebrated. We feel that these conferences are a blessing in that they tend to bring the workers closer together and thus tend to unify the work as a whole.

We at Cantonment are especially grateful to the brethren who have come such a great distance a number of times to attend these conferences.

The next Session is to be held at Hammon at the home of brother Kliwer. The time is to be the first week in July.

HAMMON NOTES.

—The store at Hamman has recently changed hands. Mr. Stouch, son of the Agent Major Stouch is the present own-

er. A new building has been erected and the goods have been moved into it.

—Bro. Kliwer reports a very large attendance at their meeting after returning from Cantonment.

Indians in this vicinity are apparently enjoying good health at present. None are reported sick.

—There are 52 children in the school. The attendance has been regular.

Owing to rain Bro. Kliwer had to remain two days with bro. Linscheid on his return from Cantonment.

—When the Choctaw extension west is completed, the Missioary will have only 20 miles to the nearest railroad station which is better than 50 miles as it now is or 120 as it formerly was.

"Blessed are the merciful; for they shall obtain mercy."

GOV. BRADY AND CITIZENSHIP FOR THE INDIAN.

Gov. Brady has suggested to the Indian that he prepare himself for citizenship, and petition congress for the rights of a citizen. At this some of the people of Alaska seem to have taken great alarm. If the Indian wishes to sail a boat of over five tons. is there any reason why he should not be allowed to do so? If he discovers a mine, should he not be allowed to locate it, and hold it in his own name? If he sells a piece of land that he and his ancestors have lived upon since the memory of man runs not to the contrary, should he not be able to give a perfect title?

Should he not have all the rights of a citizen in a business way? If a saloon is established next door to him, should he not have a right to say whether it should remain there or not?

It is a very ancient superstition which says, that the man who does not wear the same color of skin as I do, shall not have the same rights as I, simply because of the color. Gov. Brady is right. The Indians should have the rights of citizens.

—[The Northern Light.

—o—
No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

—o—
Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and when thieves do not break through nor steal:

For where your treasure is there will your heart be also.

The Cheyenne and Arapahoe Sword.

VOL. 2.

JUNE 1, 1901.

NO. 9.

"Ye shall know the truth, and the truth shall make you free."

HAVE A PURPOSE.

Mary Hauser.

A person should not and must not start out into life with an idea that the world owes him a living. The idea is a false one, wrong in principle and dishonest in practice for the world does not owe any one anything except that which is gained by honest work. Men and women who do not want to work must make room for the ambitious ones who have a desire to make a success in this world.

Every one ought to have a purpose and a noble one. We should long for something higher and above common standing and bear in mind the saying, "What man has done,

man can do," and with a determined resolution to succeed with our purpose there can be no failure.

A girl whose days are spent in idleness building air castles dreaming of things that can never be, or even reading such books that will never help to broaden her view of the Pathway of life, while her mother toils with household duties, lives a purposeless life.

We can see the dreaming eye point to the rock on which her life-boat is surely to be dashed to pieces. But the ambitious girl may hope to be victorious, for she has built upon that foundation, character, having for some of its corner stones, honesty, reliability and determination.

If we but think ahead of

Though hand join in hand, the wicked shall not be unpunished

the present time questions similar to these will come up before us. What is my purpose in life? What do I intend to do after leaving Haskel? or what am I striving for? Is my life full of opportunities? Yes, this is an age of specialties. We cannot do everything but we can do one thing well. We then can surely find the work we are best fitted for and having found our purpose we must take advantage of it. Even though we may not always pursue the best and easiest course we will succeed through the fact that we allow nothing to come in our way.

The poorest boy in our land may hope to become president if his purpose is to be one, and working his way up through difficulties, with determined will, not caring what interfered, would show that his purpose was a good one.

Look at Paderewski—he had a great charm for music. His purpose was to be a mu-

sician. It was through continual practice from his early years to manhood that he is what he is to-day; one of the great musicians of the world. It would be very nice if we could learn to play the piano or any musical instrument by mere inspiration. But it was not in this way that Paderewski learned. Incessant and severe practice to master his purpose in view was his highest aim.

A good purpose is not so easily mastered but with time, patience, practice and toil we find ourselves much higher than when we began. There is only one way to learn how to do a thing and that is by doing it. If we have a purpose in view the best way is to put it into practice.

We must get knowledge, be honest, diligent and persevere,—that is the way to a good purpose. You may ask what it means to have a good purpose. I'll explain if I can. Let me take for example a boy

"Blessed are the pure in heart; for they shall see God"

who has purpose in view. He is energetic, ambitious and puts his purpose into practice. Obstacles rise before him like mountain chains stopping his path and hindering his onward course to success but he climbs upon them to mountain heights and keeps on with his purpose. New paths open for him and he is nearing his goal. He gathers strength and courage and is soon brought to his long desired purpose. He has won the victory and deserves his fortune.

Money will buy us many an article but there are other things that can never be purchased with money. Riches cover only a small portion of the earth's surface but purpose covers it all. So classmates and all, let us strive to have a purpose and stick to it, and the difficulties that seem like stumbling blocks in our way, we will surmount and struggle on, till our purpose is accomplished. Our rank in life is of no consequence for, "Honor

and Shame from no condition rise, acts well your part, there all the honor lies."

THE INDIAN LEADER.

—o—

DARLINGTON ITEMS.

—

During the weeks just past, the Mennonite Mission family had the joy of entertaining a number of visitors.

Rev. Chr. Krehbiel of Halstead, Kas. returning home from the Washita and Geary, spent a day at Darlington. His visit was very much appreciated. To a number of Darlington people father Krehbiel is no stranger,

—o—

—Rev. John Epp of Newton Kas. did not pass Darlington without making the acquaintance of the mission people. While visiting the Arapahoes school, he had the very rare treat of listening to the singing of a German song, by the little kindergartens Miss Sehemle, he teacher of the kindergarten succeeded well in teach-

"Blessed are the meek; for they shall inherit the earth."

ing her little Indian boys and girls the little rhyme 'Kommt ein Vogel geflogen, Setzt sich wieder auf merien Fusz, etc

—Brother Jacob Horsch and family, and sister G. A Lehman, all of Geary, spent Sunday the 5th. of May, as visitors with the mission family.

—"Practicing Christianity" was topic of last week's C. E. meeting in the Arapahoe schoole. These meetings are certainly very helpful to the young people in school, not only to them however, but to everyone attending the meetings. Darlington, May 14th. 1901

HAOENOM HAPPENINGS.

We have been having much rain. As a result the creeks became full and the Washita became wild, its dwellers along the banks had to retreat

some under cover of darkness.

—At about two o'clock A.M. May 11th, Mr Avant, our vigilant Gov. farmer attacked and caused to capitulate, a whole company of Mescal eaters. Mr Avant had been on the lookout for them for some time and at last succeeded in spying them out in as secret a place as they could find. This mescal nuisance is one of the greatest evils among the Indians, It ruins both body and soul.

—Bro. R. C. Roe of Colony stopped a few minutes at the Mission on May 20th on his way to Arapahoe. Bro. Roe is ascertaining the feasibility of a missionary convention, of the different missionaries in the field for the purpose of exchanging and discussing views and methods in the mission work with the Indians, but more for a time of recreation and inspiratin. Nothing is to

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

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be brought up that would de-
denominational and nothing
that does not belong strictly
into the missionary's sphere.

A convention on these prin-
ciples, we think, would be ben-
eficial, as the missionaries
would become acquainted
with each other and also each
other's methods of working.

The more uniformity we
have in working against com-
mon evils the more successful
we will be.

—Bro. and sister Williams are
staying at the Mission at pres-

ent. They both intend to
accept positions at the Govt.
school at Hammon.

—Bro. Frank Hamilton and
family contemplate moving to
their new house in the near
future: that will be a good
move.

LOCALS.

—Some of the visitors at the
Mission during the month of
May were Rev. H. J. Kreh-
biel and family of Trenton, O.
Rev. J. A. Sprunger and wife
of Berne, Ind.; Mr. Pletcher
and wife; Mr. Weber, wife and
daughter: Mrs. Ringelman
and daughter Ruth all of Gear-
y, Okla: Miss Suderman of
El Reno, Okla. Rev. Just of
Fairview; Messrs. Buller and
sisters of Leslie, Okla.

—Mr. and Mrs. Abernethy
will spend the summer in the
East. They will leave Canton-
ment the first week in June.

—The mail service between

"Blessed are the meek; for they shall inherit the earth."

Cantonment and Watonga, has been a disgrace to Uncle Sam for the past few weeks. We hope with the coming of the Rail road things will be different.

—C—
—Miss Eyre who has been teaching at the Cantonment school gave up her position. Miss Emily Clarke has come back to finish the term as teacher. She had been Assistant matron at the Arapahoe school at Darlington since she left Cantonment.

—O—
—There will be a meeting of the Mission Board at Brainerd Kans, on June 6. Rev. R. Petter and S.K. Mosiman have been invited to be present.

—O—
—A Sunday School was organized at Glenwood on the 12th of May. Bro. J.B. Epp was elected as Superintendent. There are about 40 scholars.

—The Government schools at the Agency are to close on June 28. The Mission School will probably close on the same date.

—O—
—The Baptists will have a large meeting of Christian Indians at Watonga during the Month of June. Representatives from the Kiowas and comanches will be present.

The meeting is to continue during several days.

—O—
—Rev. Petter has completed a dictionary and grammar of the Cheyenne language. For many months Rev. Petter and Miss Kinsinger have given the greater part of their time to this work and they rejoice that the task is done.

—O—
—The Old People's Home now has three inmates. One woman is entirely blind; another one is nearly so. We hope in time many will seek here not only bodily comfort, but

Blessed are the poor in spirit: for their's is the kingdom of heaven
their soul's eternal welfare.

—O—
—Alfred Wilson expects to leave for Arapahoe soon. He will be engaged as interpreter for Bro. Jinscheid.

—O—
—James Pawnee, who left for Carlisle about two years ago has returned.

—O—
—Crops of every kind look well and promise to make another banner year for Oklahoma, if we have sufficient rain from now on.

—O—
Quite a severe hail storm dealt out destruction between Watonga and Geary. Bros. Horsch, Ringelman and Schmutz. lost most of their wheat. Fruit trees were stripped bare of fruit and foliage.

—O—
Oklahoma Observations by
Supt. Pearis.

Leasing Indian lands has resulted very badly for the In-

dians, at least for the younger generation.

The Indians are not doing as much work as they did ten years ago.

Educated young people are leasing their land and living in idleness.

If the Indians would work they could be independently rich in a very few years.

I believe the younger ones especially should be made to work by being put on their allotments and being kept there.

A young man who has spent five years at a-y school and cannot make a living for himself and an educated partner should go hungry and cold.

—From The Leader.

—
New Treaty with the Creeks.

—The treaty between the United States and the Creek Nation, just ratified, provides for the allotment of the Creek lands in severalty, for the giv-

Blessed are the poor in spirit: for their's is the kingdom of heaven

ing of titles in town sites and for a general winding up of the affairs of the Creek Nation by nineteen hundred and four.

—O—

INDIANS STARVING IN ALASKA.

—Reports received to the Interior Department through official sources in Alaska contain stories of great destitution and suffering among natives in the valley of the Kushoklm River.

The people have no means of support, their numbers have been devastated by ravages of the grip and their dogs, on which much reliance for assistance in maintaining a livelihood is placed, are dying.

There are no government funds available to assist these people, but Interior Department officials suggest that if charitably disposed persons forward supplies to Seattle arrangements will be made for their transportation to Alaska by the revenue cutters

which cruise in the waters of that country.

One priest reports that there were 300 deaths among the people coming under his supervision, the population thereby being reduced in numbers from 800 to 500.

Our assistant farmer since January last, has resigned and gone to join a baseball aggregation at Lincoln, Neb. We regret to lose him from our force of employees because his work was good and his conduct unexceptionable. We regret too, that he should prefer the business of a ball player to that of a farmer.

"Young men" to thus go off each marble time if they choose, feeling reasonably sure of a shelter and employment when the season closes the rations run low and the frosts of October begin to nip the exposed portions of the athletic form.

THE OGLALA LIGHT

The Cheyenne and Arapahoe Sword.

VOL. 2.

JULY 1, 1901.

NO. 10.

"Ye shall know the truth, and the truth shall make you free."

GENUINE COURTESY.

Courtesy is a growth that must be rooted in the heart. It must pervade a man's entire being. It must be warmed by the sun of his sympathies, strengthened and invigorated by common sense, if it would send its fragrance out to enrich the lives of his fellows. If it have not these qualities, it becomes but vapid sentiment on the one hand, or affectation and hypocrisy on the other.

A truly courteous man has the golden rule as the actuating principle of his life. He does not allow his own personality to obscure the claims of his fellow men. True courtesy is personified in the dying Sir Philip Sidney, who on the battle field of Zutphen

gave the cup of cold water intended for his own parched lips, to the wounded soldier, because he measured the soldiers' needs in terms of his suffering,—“Thy necessity”, he said, “is greater than mine.”

The courteous man is as sensitive to his neighbor's spiritual qualities as is a barometer to the pressure of the atmosphere. He is always capable of anticipating the effect of a remark or an act. Hence with him the act that enkindles bitterness remains undone the speech that stings, unuttered. He is always unstudied kindly, considerate, loving his neighbors as he loves himself. Nothing more, nothing less.

These qualities distinguish the GENTLEMAN and the GENTLEWOMAN from the

Though hand join in hand, the wicked shall not be unpunished.

"snob." The latter has only a veneering of hollow unsympathetic form, that fails to conceal his emptiness and lack of worth. His air, his tone, his every act betrays him and chills into silence those who must needs come into his presence.

Persons of this class have their peculiar conventional standards. They measure, in a cold calculating way, each individual they meet. They ticket him with their false estimate of his social value. They render his measure of flattering phrases and empty compliment. "Molasses catches more flies than vinegar." Such persons therefore set their little snares, baited to meet the supposed exigency of the case, that by these unworthy processes they may win the hollow baubles that constitute the joy of their unworthy lives.

They are not unlike the wearer of a wig, who at an unexpected moment may find

his head gear awry, showing the baldness beneath.

We read with amusement the story of a certain consequential war correspondent, who came to General Grant's headquarters on business. He turned his horse over to the first person met, with scant courtesy, only to find a few moments later that he had made himself, ridiculous, by being rude to the General himself, whom he mistook for an ordinary soldier. The General received the promise quarter for his service, as hostler, and the young man a lesson he never forgot.

On more than one occasion has an illhumored conductor berated an inoffensive passenger for some unintentional breach of regulation, only to find that he has been discourteous to a director or official of the road that employs him.

Sincerity and genuine interest in those about us like the ring of true coin, can not

"Blessed are the pure in heart; for they shall see God"

be mistaken. One often meets men or women whose daily duties, hour after hour, present trying circumstances, and bring them in touch with many people.

They carry through it all a placid face, a gentle voice, an air of encouraging, helpfulness that inspires confidence. These are sufficient indications that that their hearts are right and their life guided by the golden rule.

How often in business relations do we meet those who, though burdened by long hours of service, and many duties, yet never fail to throw warm personal interest into the wants of every one they serve, doing gladly and cheerfully, more than is required to please. It is not done because the watchful eye of the master is upon them, but because the golden rule of courtesy is hidden away in heart. Money does not compensate for such service.

Daily with the throng of visitors that come and go among us, we have the privilege opportunity of testing our growth and development in this respect. Especially is this true where duties multiply, and time will not wait.

Then it is that a quiet moment of meditation will serve to sweeten the disposition, so that the most casual curiosity seeker will receive the same kindly smile that is bestowed upon the most learned and appreciative visitor. It is the exceptional student, the exceptional employee, we believe, that betrays his trust in these matters.

Genuine courtesy can be cultivated, but the first seeds of kindness must be sown in the heart. Shyness and self-consciousness will disappear as a man merges his interests into another's needs and pleasures.

"Courtesy costs nothing," we often hear.

“Blessed are the pure in heart; for they shall see God”

Oh, but it does, and a great price, too. It costs long years of self-suppression. If this is begun in childhood it is a less forced growth, and possesses a rarer beauty than when undertaken later in life, but all may cultivate this true courtesy.

Like mercy it is twice blessed: it enricheth him that giveth and him that receiveth.”

—The Red Man and Helper.

SHARE YOUR BLESSINGS.

The world is very full of sorrow and trial, and we can not live among our fellow men and be true without sharing their loads. If we are happy we must hold the lamp of our happiness so that it will fall on the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die or else our own heart's life must be frozen within us. We soon learn

that we can not live for ourselves and be Christians; that the blessings that are sent us are to be shared with others in that we are only God's almoners to carry them in God's name for whom they are intended.

—Pacific Protestant.

SHAPING OUR FUTURE.

We shape our selves, the joy
or fear
Of which our coming life is
made;

And fill our future's atmos-
phere

With sunshine or with shade.

—Whittier.

Christianity wants nothing so much as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than blankets.

—Drummond.

 Thou shalt love thy neighbor as thyself.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

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LOCALS.

—The schools on the reservation closed on the twentyfirst of June. All the children are glad for the vacation.

—Paul Good Bear and Miss Eaglefeather were married on the twenty fifth of June. The ceremony was performed at the home of Major and Mrs. Stouch. Paul and his bride will make a wedding tour East taking in the Exposition at Buffalo, and spending some time at Philadelphia. The

Sword extends congratulation.

—Major and Mrs. Stouch visited at Cantonment a few weeks ago. A visit by the Agent is always appreciated because it is conducive to much good.

—Bro. J.B.Epp has left for his home in Kansas. He has received a call from the Mission Board to take up the work in Arizona. If he accepts the call he will go to his new field of labor at once.

—The Cheyennes from the other districts are gathering at Cantonment, and will probably spend the Fourth here. A Sun-dance was contemplated, but the Agent refused to give his consent.

—The Misses Sheahan and Clark, teachers at the Government school, and Mrs. Connelly, the matron have gone away for their summer's vacation.

"Blessed are the pure in heart; for they shall see God"

—The Sword will also take vacation with the mailing of this number. If satisfactory arrangements can be made it will be resumed with the October number.

—o—

—Alfred Wilson was baptized a few Sundays ago by Rev. R. Petter.

—o—

—Harvesting is all done and threshing has been in vogue since the middle of June.

—o—

—The next conference of the Mennonite Missionaries will be held at Hammon Oklahoma on July the fourth.

—o—

—Many of the Indians, as usual, will spend the summer visiting. When winter comes the usual results will be in evidence: the children of these visitors will be in rags and their squaws will have to beg to keep from starving. Some of the whites are away too, but they have gone to work

in the harvest field and when winter comes they will have bread to eat and clothes to wear. Let it be remembered, "If any would not work, neither should he eat."

—o—

—Uncle Sam is getting a bad reputation in these parts, all on account of the negligence and incompetance of some of his employees. For six days in succession we were without mail because the mail carrier between Watonga and Dyke was sick and the Watonga Postmaster claimed he could not get any one to carry for the special rate the Government allows. An investigation would disclose the fact that there are a great many in Watonga that were not asked to carry it.

—o—

—Romannose Thunder and Lewis Magpie are contemplating a visit to their brethren in South Dakota and if time permits in Montana.

"Blessed are the pure in heart; for they shall see God"

—The Cheyenne Indian of Montana who was sentenced to ten years in the penitentiary about two years ago for killing a white sheep-herder has recently been pardoned by the Governor of Montana.

A NOTE OF WARNING.

A fundamental mistake in mission work is to reckon success too much by mere numerical standards. To emphasize this serious danger, we here give two strongly contrasted cases, one showing how "converts" may too hastily be "made", baptized and counted, and the other showing what a difference is made in character and life by a thorough conversion and regeneration.

A certain "bishop" in one single day converted and baptized a sick Indian chief of a heathen tribe. While in health he had stoutly refused even to be taught of Christians. But,

being smitten with a disease which his native doctors could not cure, after a short interview with the bishop, wanting, as he said, to be saved—that is, healed—he seemingly ready to yield to the bishop's advice, was baptized, and gave up his medicine-rattle to the bishop. The incident furnished a fine subject for a sensational story of conversion.

But, after the bishop left his "convert", his illness grew worse. He had not been saved, after all. He therefore sought again heathen counselors, and they blamed him for giving up his rattle charm, as a medicine man. Superstition readily and rapidly gained the upper hand, and he made up his mind to demand his rattle and give back to the bishop his baptismal water. So a cup of water was at his request put by his bed. At the bishop's return, the chief, the baptized shaman, demanded his rattle with a clamorous threat, and

"Blessed are the pure in heart; for they shall see God"

it was returned; and as the bishop left, the dying Inian flung at him the cup of water crying out with curses, "Take back your baptism!" So much for "baptism" without the "new creature."

Compare with this, one of William Duncan's own converts, Legiac.

Legiac was a fierce barbarian. He was a brutal murderer, and boasted of the number of human lives he had taken and of the number of human bodies he had devoured.

But the grace of God touched him and he was transformed from a lion into a lamb.

Here is his simple testimony at baptism:

We must put away all our evil ways. I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I believe the good will sit near to God after death. I am anxious to

walk in God's ways all my life. If I turn back it will be more bitter for me than before. I pray God to wipe out my sins, strengthen me to do right pity me. My prayers are from heart. I think sometimes God does not hear me, because I don't give up all my sins. My sins are too heavy. I think we have not strength of ourselves.

When Legiac came to die away from home, he dictated to his daughter his dying message to Mr. Duncan:

I want to see you. I always remember you in my mind. I shall be very sorry if I do not see you before I go away, because you showed me the ladder that reaches heaven, and I am on the top of that ladder now. I have nothing to trouble me. I only want to see you.

So died the once haughty Indian chief, peacefully and like a child.

—From Missionary Review.

**MISSING
ISSUE(S)**

Volume 3

1901

REDUCTION RATIO

14:1

The Cheyenne and Arapahoe Sword.

VOL. III.

CANTONMENT, O. T. NOVEMBER, 1901.

No. 2.

"Ye shall know the truth, and the truth shall make you free."

RED MOON.

One of the most important events in this district, during the vacation months, was the death of the old chief Red Moon, on July 11th. He was about 89 years old, being one of the oldest exchiefs in the tribe. His birth-place seems not to be definitely known, but it is supposed to be east of the Mississippi River, perhaps somewhere near the Great Lakes.

In many battles of the Cheyennes against other tribes and against the whites he was one of the leaders. All his wounds, however, were received in battles against other Indian tribes. Several scars from arrow wounds and a large bullet under the skin of his breast, were proof of his narrow escape in a fight with the Ute Indians, about 40 years ago.

He was also engaged in the battle against General Custer near the place where Cheyenne City is now located. One of his brothers was among the large number killed in this battle. For several years after the battle the Cheyennes together with some of their neighboring tribes, had many fights with the United States Troops mostly in the plains of Texas. When they finally chose to send some of their leading chiefs to Florida in preference to being totally exterminated, they were called to Darlington and there a selection of the chief warriors was made and they were sent to Florida for ten years imprisonment. Red Moon did not happen to be present when the selection was made.

He and his bands have lived along the Washita River for about 35 years, and they love to relate of the good old buffalo times.

It was due largely to the influence of Red Moon, that these Cheyennes chose their allotments here. Since the allotment was made, Red Moon has led a very quiet life and his hatred against the whites seemed to be growing

less every year. He was friendly disposed toward the mission work, which he showed by calling the Indians together for the meetings, and by giving the missionary his name and his pipe.

Since early in the spring, his health has been rapidly failing. A few weeks before his death he undertook the long trip to Cantonment with the desire to see his friends once more. When he returned he was unconscious and died a few days later. He had frequently heard the word of God, but we are not able to tell whether or not he found salvation through Christ and we leave it to Him whose judgement is true and who will judge every one according to the light and the opportunity that he had in life.

By H. J. Kliever,

Hammon, O. T.

THE DOG THAT STAYED ASHORE.

During this last summer, among the throng assembled at a popular seaside resort, were two dogs whose daily performance was one of the features of the place. Every afternoon at a certain hour the master of the pair strolled along the beach with the dogs at his heels, and now and then he threw a piece of drift-wood into the water. At once the smaller dog plunged in after it. The breakers rolled over him, they tossed him about like a cork, but he never once failed to secure the wood and bring it ashore.

While the small dog struggled with the breakers, his large black companion stood on the beach and barked lustily. But no sooner did the little victor fight his way to the shore with prize than the big dog was promptly on hand. He seized one end of the stick and triumphantly bore it to his master, head erect and tail wagging, with every air of having accomplished a hazardous undertaking. Ap

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Every now and then we see young people who remind us of this big dog at the sea-shore. While the success of an undertaking is still in question, they stand by and look on. They never think of sharing the work and worry involved in accomplishing anything worth while. But when the hard part of the struggle is over they are suddenly in evidence, and nothing in their manner indicates that they do not deserve quite as much credit as those who have carried the undertaking to a triumphant conclusion.

The big black dog at the seashore doubtless thought himself very clever to get the credit while someone else did the work, but neither the laughing crowd that looked on, nor the master at whose feet he laid the trophy, was in the least deceived by his pretensions. The world knows the difference between a deed and a bark. And the person who is not willing to work, yet seeks the credit of a worker only succeeds in making amusement for his fellows.

Young Peoples Weekly.

CIVILIZATION and CHRISTIANITY.

"I have had twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized. I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the loyalty Group, I have seen the work of missions in the Samoan Group, I know all the Islands of the Society Group, I have lived for ten years in the Hervey Group, I know few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or with a single people, that your

civilization without Christianity has civilized."

—Rev. James Chalmers, London Miss. Soc.

SAUCY CHIEF, of the OSAGES.

The Osage Journal brings the news of the death of Saucy Chief, the most powerful factor of the progressive element among the Osages. He died on Oct. 10th, at the ripe old age of 89 years. He joined the Home Guards of Kansas in 1862, and served the Government with distinction and honor, participating in many important battles with credit to himself and the Government. He assisted in making some of the treaties for the Osages from which they are now reaping the benefits. Three times he was elected governor of his people, serving with distinction each time. He ardently advised his brethren to educate their children, so as to be ready to meet the duties of life. He was honored and respected during life, and lamented in his final departure. (Saucy Chief was the grandfather of Mrs. Edna Goodbear.—Ed.)

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LOCALS.

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to serve a two years sentence for house breaking. May this serve as a warning to the young fellows who think they are smart enough to make their living in a dishonest way.

Rev. Hamilton, the Baptist Missionary at Kingfisher, has moved to Watonga, and Philip Cook, the Indian helper, moved to the place vacated by the former.

Miss Jayne now has a new house all to herself since Rev. Hamilton occupies her former home. Miss Johnson has not been able to return to Oklahoma. She spent the summer at Clifton Springs, N.Y. in hopes of regaining her health.

The Baptist Board has appropriated \$600.00 to build a Chapel for the Arapahoes at Twelve Mile Point. The Indians hauled the stone for the foundation from the Red Hill. Rev. King is the missionary at this point. He is an energetic worker.

There has been much sickness among our white neighbors. The youngest child of Mr. Hughes, who lives a few miles of here, died on the 26th of Oct. Two older children were also very low at the time and one of them was not expected to live, but according to the last reports all are out of danger.

Red Lodge, a brother of Red Moon, an old ex-chief, died at Salt Creek several weeks ago. He was a great friend of the Mission from its earliest days, and he was much grieved when the school at Darlington was discontinued. One by one the old fathers are passing away.

A young child of Gallopings died recently.

Philip Rabbit, an Indian boy, who was employed during the summer by Edward A. Woodman, a Wrightstown farmer, returned to Carlisle School last Saturday. Before leaving Newtown by train he called at the Enterprise office and inspected the plant. Philip is learning the printing trade at Carlisle. He is an Arapahoe from Oklahoma.—[Newtown (Pa.) Enterprise.

JUSTICE.

The righteousness of the righteous, shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin and do that which is lawful and right; if the wicked restore the pledge, give again that he robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.—Ezk. 33: 12—16.

AWAY UP NORTH.

At Point Barrow, the northeasternmost point in Alaska, probably the most remote and lonely missionary station on the globe, Rev. and Mrs. H.R. Marsh, M. D., have been in service for three years, and where besides their other religious work they have a school so crowded as to require a separate service for men and women, the average attendance being over two hundred Red Man and Helper.

"There's many a foolish fellow who
Tries long and hard to mount
Who always has great things in view,
Yet day by day neglects to do
The little things that count."

Mad Wolf, of whom mention was made above, was baptized on Oct. 27. Rev. Horsch went to Haoenaom to perform the rite. There will be a number to be baptized at Cheyenne church soon. The gospel of Christ is the power of God unto salvation.

The Cheyenne and Arapahoe Sword.

VOL. III.

CANTONMENT, O. T. DECEMBER, 1901.

No. 3.

"Ye shall know the truth, and the truth shall make you free."

WHAT AN INDIAN LEARNED FROM BIRDS and FISHES.

A GENTLEMAN remarked to an Indian, whom he saw busily employed fencing his cornfield, that he must be very fond of working, as he had never seen him idling away his time, as was common with Indians.

"My friend," replied the Indian, "the fishes in the water, and the birds in the air, have taught me to work. When I was a young man, I loitered about, doing nothing, just like the other Indians, who say that working is only for the whites and negroes, and that the Indians were made to hunt the deer, the beaver, the otter, and other animals.

"But one day, while I was hunting, I came to the banks of the Susquehanna, and sat down on the water's edge to rest a while. There I was forcibly struck at seeing with what industry the sunfish heaped small stores together, to secure places for their spawn; and all this labor they did with their mouth and body, without hands.

"Presently, a little bird, not far from me, raised a song: and while I was looking at the little songster, its mate, with as much grass as it could hold in its bill, passed close by me, and flew into the bushes, where I perceived them, both together, busily employed in building their nest, and singing as they went on with their work.

"I entirely forgot my hunting, to contemplate the objects that were before me. I saw the birds in the air, and the fishes in the water working diligently and cheerfully, and all this without hands. I thought it was strange, and I became lost in wonder.

"I looked at myself, and saw my arms, provided with hands, and fingers with joints, that

might be opened and shut with pleasure. I could, when I pleased, take up anything with these hands, hold it fast, let it loose, or carry it along with me.

"When I walked, I observed that I had a strong body, capable of bearing fatigue, and supported by stout limbs, with which I could climb to the top of the highest mountain and descend into the lowest valley.

"And is it possible," said I to myself, "that a being so wonderfully formed as I am, was created to live in idleness, while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so?

"Has the great Creator given me all these limbs for no purpose? It cannot be. I will go to work." I did so. I went away from the village to a spot of good land, enclosed it, built a cabin, planted corn, and raised cattle.

"Ever since that time, I have enjoyed a good appetite and sound sleep. While others spend their nights in dancing, and are suffering with hunger, I live in plenty. I keep horses, cows, hogs, and fowls. I am happy. Thus, my friends, the birds and fishes have brought me to reflecting and taught me to work."

If any of the young Indians think it is a hard ship to work, I hope they will go into the fields and, like this uninstructed Indian, learn lessons from the creatures that God has made. There they may find the little ants busy in rearing their habitations, the mole in raising his hill, the birds in building their nests, and the little busy bee in sucking honey from every flower.

Yet all these little creatures appear contented with their lot. If God made them to be happy as we suppose He did, why did He not make them to live an idle life? Evidently because activity is necessary to enjoyment. If you

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would be happy, then you must be active.

Your activity must be of a different nature from what you get in the dance. Idleness will certainly make you discontented, wretched, and miserable.

[Adapted from —Words of Good Cheer.

THE MOHONK CONFERENCE.

EVERY year since 1883, Hon. Albert K. Smiley has invited to his home at Lake Mohonk, N. Y., as his personal guests, a large number of prominent men and women interested in the welfare of the Indian, to meet in conference. Here the college president, the bishop, the missionary, the Indian official, and the politician have met for an interchange of ideas.

The conclusions that are evolved at the close of each meeting, are an important factor in shaping the Indian policy at Washington. The following are some of the most salient points embodied in the platform of the Nineteenth annual Conference: "The Lake Mohonk Indian Conference congratulates the country on gratifying evidence of healthy progress and important results attendant upon efforts that have been put forth in recent years for the education and elevation of the Indian races. These are seen in a federal school system providing for the education of upwards of 25,000 Indian children, and the allotment of over 6,500,000 acres of land to over 55,000 Indians with a secure individual title; and in the possession of these Indians of all the rights and immunities of citizenship. We note with special satisfaction the action of the Department of the Interior since our last meeting, in issuing regulations for licensing and solemnizing marriages of Indians and preventing polygamous marriages.

"This Conference puts itself on record as believing in schools both in Indian neighborhoods and at a distance from them; the proportion to be maintained between the two must be left to be arranged from time to time by experience. The eventual result to be reached is the aboli-

tion of all distinctively Indian schools and the incorporation of the Indian pupils in the schools of the country." That a remnant of the spoils system still remains was deplored, and an appeal was made to President Roosevelt to put a stop to the abuse in the appointment of agents. It was recommended that a number of agencies be discontinued at once.

SOME of the legislation that the Indians may expect from the coming session of Congress, will be a compulsory educational law compelling all Indian children to attend some school, a refusal to make any appropriations for rations, and an act abolishing a few agencies, however, not this one. It is not to much to say that this agency may be among the number cut off from receiving any further rations. And why not? It is not only a reproach to our government, but is a positive sin, to continue to feed, strong, able-bodied young men, who are as capable of earning their own living as anybody in the world.

THE great trouble with some students who return from the non-reservation schools is that they give way to despair because the world does not give them the recognition they crave. They have been in the midst of congenial surroundings, among people who had only sympathy and encouragement for them. They leave these associations with the praiseworthy determination to do their share of the world's work. But, somehow, the great, big, world does not seem to realize their presence. It does not ask for diplomas,—nor were you at Carlisle, or at Haskel? All the world wants to know is; "What can you do? Little things, in plenty, ordinary work there's enough, but they wait for some opportunity to do great things that will win applause. Alas, it never comes. Hope gives way to despair that saps life's energies. Would it not be well for them to know that the world will not meet them with a brass band when they come home; that life's victories are made up by doing the little things, and by

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"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah xxix.

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and by doing them well; that it is no particular credit to any man, white, red, or black, if he makes his own living, for he owes nothing less than that to his God, to society, and to himself; that the Indian is no better than any body else; that the days of special favors by the Government will soon be at an end; that it pays to be polite; that it don't pay to tell your employer a thing or two; that there is not the least danger that all wisdom will die with them; that most Indian schools are as Kindergartens compared with some of the Universities of our land; that a reformer must first be a worker; that advice is best given when asked for; that they can afford to be grateful for what they have received? Perhaps if these points were observed, despair would not conquer so many.

LOCALS.

Rev. J.S. Regier, wife and daughter, of Elbing, Kansas, spent a week at Cantonment, as the guests Rev. R. Petter. Rev. Regier preached for us in the German language, on Nov. 20th.

Dr. Westfall spent a day at Cantonment as the guest of M. Abernethy.

Hulda Nibbs, Kate Lonebear, Mrs. Eva Stanton, and Alma Lefthand were baptized at the Cheyenne church, by Rev. Petter, on Sunday, Nov. 20.

Another child of Mr. Hughes, a boy four years of age, died the first of last month. A

third child that was sick also, was brought to the Mission to be cared for.

Maggie Osage, Arapahoe, a former pupil of the Mission school, died on Nov. 9.

We have missed the genial smiles of our Postmaster, Mr. J. G. Sands. He has been confined to his room on account of sickness. We are glad to know that he will soon be out.

Mr. D. J. Auernheimer wears a big smile on his face these days. A new boy that has come to stay at his home is the cause of it.

We are glad to note that all the children that attended the Mission school last year have now gone to school. It would have been the best for them, if their parents would have taken them on the day that school opened.

INDIAN ITEMS.

The Indians are preparing for winter.

Mr. Stone is contemplating a visit to the Kiowas in the near future.

Oscar Bull Bear from Boggy is in this vicinity again and attended services with the other Indians on Nov. 17. We are glad to see Oscar around.

We were very glad to have Bro. and sister Ed. Williams from the Seger school with us on Oct. 27th; it being the occasion of the baptism of Mad Wolf and also of partaking of the Lord's Supper.

Mr. Avant, our govt. farmer, has secured a new piano. It is a first class instrument, and we feel a little proud to have such a fine instrument in the vicinity.

Arapahoe is expecting train service via the B.E. & S.R.R. in the near future, however it will probably be somewhere near the first of next year before the expectation will be realized.

Mrs. Bodenhauer, one of our teachers in the Sundayschool, has been sick for some time. We miss sister B. very much in the S.S. and hope for her speedy recovery.

THE CHEYENNE AND ARAPAHOE SWORD.

"I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain."

Old Mr. Crow Indian is quite low, so that he is not able to come to meetings on Sundays, which we regret very much, he himself longs to come to the meetings but cannot now. He attended quite regularly when he was well.

Mr. Albert Long went to Seger to visit his daughter who is attending school there. Bro. Long was so kind as to bring a load of stove wood to the chapel before he left so now we can keep warm on Sundays. We feel grateful for the kindness and hope others will follow the example.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take council together, against the Lord, and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us."

He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Psalm 1:1-4

The above words ought to furnish the Indians food for thought and reflection. During the summer the Cheyennes tried to hold the Sundance near Watonga. Great preparations were made, but an ignominious failure was the result. The young men laughed, and the old men felt sad; they said, the weather was too hot, and the leading man was too fat; they did not get enough to eat, nor had feed for their horses. The whole affair was, "Heap bad medicine."

Recently an attempt was made to have a well known religious meeting a few miles up the river, again it resulted in failure. Many of the old men remained at home and lamented that all power had departed from the Head Medicine man; the young men laughed because he pretended to have power when he had none, for do not the old men say he profaned that which is holy. So say the Indians.

The Arapahoes will now try to have the Sundance. We predict for them the same success. They have a Christless religion, therefore there is no power and no life in their worship. "Why do the heathen rage?"

THE COMMISSIONER'S REPORT.

A POLICY which, it is contended, will settle the entire Indian question within a generation, is announced by Commissioner of Indian Affairs, William A. Jones, in his annual report, made public a few days ago. His plan is to give the Indian opportunity for self-support, the same protection of his person and property as is given others throw him upon own resources and to enforce on him realization of the dignity of labor and the importance of building and maintaining a home for himself.

He says that wherever rations have been cut off the results have been gratifying, and if followed up ultimately will lead to the abolition of the reservation and the absorption of the Indian into our body politic.

He makes the emphatic statement that the present Indian educational system taken as a whole, is not calculated to produce the results that were anticipated so hopefully, and may be added to the obstacles to independence and self-support under which class Mr. Jones has placed indiscriminate issue of rations, periodical distribution of large sums of money and the general leasing of allotments.

In the last thirty-three years, the report says, over \$240,000,000.00 has been spent on an Indian population not exceeding 180,000. Notwithstanding this, the Indian is still on his reservation, being fed; he is still dependent on the government for existence.

The Mission Board having decided to send us to Darlington, to labor there for a short time, we are forced to bid farewell to our readers with this number. Whether Bro. Horsch, who will be at Cantonment, by the first of the year will continue to publish the Sword, we are not able to say.

Twenty-three Indians partook of the Lord's Supper at the Cheyenne Church, on Sunday Nov. 24.

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